# Al-Kashf wa Al-Bayān ‘an Tafsīr Al-Qur’ān

Volume 1

# UNVEILING AND ELUCIDATION OF THE QUR'ĀN INTERPRETATION

Al-Kashf wa Al-Bayān ʻan Tafsīr Al-Qur'ān

By

**Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Thaʻlabī**

**(d. 427 AH)**

**Volume 1**

## In the Name of Allah The Most Merciful, The Most Gracious

### Introduction by the Scientific Committee supervising the production of the book

Praise be to Allah who expanded the breasts by His Book, and by the light of His guidance, He led His servants out of darkness to light. By its recitation, He enlightened their insight, and by its law He guided those who were perplexed. He granted victory and salvation to those who by its guidance they attained righteousness. He made it a criterion for His servants to set apart truth from falsehood. Thus, whoever establishes its rulings and takes it as his leader, he is prosperous in this world and the Hereafter. But he who deviates from its teachings, putting it behind his back, will find nothing but failure, loss and vain efforts. That is because the Qur'ān is Allah's conclusive argument and His everlasting miracle with which He challenged the eloquent, so they were silenced, and conveyed it to the articulate so they were overwhelmed by astonishment. Even the foes of the one to whom it was revealed could not help but admit its splendor and refinement, and that it is nothing of magic or divination. The wonders of the Qur'ān are endless, it is a healing for the hearts, a light for the eyes and a source of quenching for the thirsty. May Allah's perfect peace and blessings be upon the Messenger of Allah, and the best of all creation, Muhammad, the bearer of glad tidings and the warner. He is the luminous lantern whom He send with the Qur'ān as a mercy to the worlds, so he made it clear for them in the best way, in obedience to the command of his Lord as He said: "And We revealed to you the message that you may make clear to the people what was sent down to them." (16:44) Then such knowledge was transmitted successively by generations, so may Allah reward them on behalf of Islam and Muslims, may He raise their degrees in the uppermost boundaries and may He gather us with them in the assembly of those who act upon what they learned, who are the people of Allah and His favored ones.

To proceed:

Al-Kashf wa Al-Bayān ʻan Tafsīr Al-Qur'ān authored by Abu Isḥāq Ath-Thaʻlabiyy who died 427 AH is a book on the commentary of the Qurʻān that is based on reported traditions where the author compiled what the earlier imams of Tafsīr had reported of the hadīths of the Messenger of Allah (PBUH) as well as the traditions of the companions and the tābiʻūn, each with its chain of transmission that went back to the one who narrated it either as marfūʻ o mawqūf. In fact, it is a hard difficult mission that only someone like Ath-Thaʻlabiyy can achive, given his extensive far-recahing knowledge, intelligence, good memory, memorization and mastery that made him a reference to those who came after him. This fact highlights the significance of conducting such research work on this blessed book in a manner that befits the status of the author and the book.

Since the matter was not easy at its beginning, the first step was to search in academic institutions for those who did a robust scientific research of the book, and we found that the department of Tafsīr at the College of Daʻwah and Fundamentals of Religion in Al-Azhar University had done some research on some parts of the book but the work was not completed at that time because the copy in the Egyptian House of Books contained missing parts, so the project stopped, when there was a version of the book provided with full scientific research work in the College of Daʻwah and Fundamentals of Religion at Umm Al-Qura University in Makkah Al-Mukarramah, so we decided to pursue it, and contacted the respected researchers owners of the theses and their approvals were obtained for the project. Since then, two committees have been formed:

The first: a specialized supervisory committee that developed a scientific methodology to coordinate the theses and produce them in the body of one book, and supervise the implementation of this methodology, after checking similar scientific experiences to benefit from them, and consulting with prominent scholars in this arena of knowledge.

The production and coordination approach is represented in the following rules:

1. Reviewing the theses and comparing them to the manuscripts.

2. Deleting unnecessary copy differences that have no scientific value.
3. Unifying the symbols of the manuscripts that the researchers relied on.
4. Converting Quranic verses from orthographic to Ottoman script.
5. Providing biographies for the narrators, as well as references for the traditions in order to verify their degree of authenticity.
6. Explaining ambiguious words and defining places and countries
7. Adopting an approach of stating the degree of authenticity of hadith first, then judging its chain of transmission.
8. Deletion of repetitions from biographies and references, and other things that do not affect the academic effort.
9. Transferring all biographies in a separate volume at the end of the research with the index.
10. Spelling and linguistic review of the text and research work.

The second: an executive committee made up of a group of professionals whose mission is to implement the scientific committee's views on producing the book according to the previously mentioned approach.

In order to inhance the quality of the work, a committee of academics specialized in language, interpretation and hadith was formed to provide further review for the work.

It is worth mentioning that this huge project has encountered some obstacles that Allah has made it easy to overcome, including:

1. A number of researchers who wrote the theses left the Kingdom after graduating from the university, and their addresses were not known, which took a long time to communicate with them.
2. The need to rewrite most of the theses due to the lack of electronic copies of some of them, and the invalidity of others, which required quite a long time
3. The turbulent conditions that prevailed in the Arab Republic of Egypt after the January 25 revolution, which hindered the work for a long time.

In conclusion, we ask Allah Almighty to place this work in the scale of good deeds, and that it be a lasting impact for everyone who contributed to its achievement, production, printing and publication.

Praise be to Allah, Lord of the worlds

The scientific committee supervising the printing of the book

Publisher's word

Praise be to Allah, we praise Him, seek His help, and seek His forgiveness. We seek refuge with Allah from the evil of our souls and from the bad sequences of our actions, whoever Allah guides, none can mislead him, and whoever He sends astray, none can guide him. I testify that there is no god truly worthy of worship but Allah alone without any partners and that Muhammad is His slave and messenger.

To proceed…

The greatest thing in which lives are spent and minds and bodies strive for is seeking knowledge, as it is the life of hearts and light for the eyes, and with which the degrees of the righteous are attained.

In fact, our upright religion has urged the pursuit of knowledge and its study, and the Qur'anic and prophetic texts on this regad are so many that the scholars inferred from these texts that preoccupation with knowledge is more preponderant than doing supererogatory acts of worship. What further makes this religion a guardian over the lives of Muslims, and what insures the continuity of this guardianship generation after generation, is that the scholars of this religion should pay much care for the sciences of the Qur'ān, on top of which is the science of Qur'ān interpretation (Tafsīr).

One of the best deeds is to spread these sciences among people, that is why we sought to produce this great work and the great book, ((Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān)) by the prominent scholar Al-Tha'labi, provided with an excellent academic research, as it was accomplished in a large number of university theses, so we coordinated them in an accurate scientific method, then we presented it for printing in a beautiful way, sparing no effort or money, in the hope that Allah makes it of benefit to those who have it, and that it will be a blissful first fruits of our deeds.

Allah is the Grantor of success and He is the Guide to the right path.

# Chapter one
# Author's Biography

It contains eight topics:

The first topic: his name, lineage, surname, and nickname.

The second topic: his birth, his era, and the influence of the political, social and scientific situation on him.

The third topic: his upbringing, and his pursuit for knowledge.

The fourth topic: his shaykhs (teachers) and students.

The fifth topic: his belief and school of jurisprudence.

The sixth topic: his scientific standing, and the scholars' praise for him.

The seventh topic: his works.

The eighth topic: his death.

## The first topic: His name, lineage, surname, and nickname

He is: Aḥmad ibn Muḥammad ibn Ibrāhīm An-Naysābūriyy, Ash-Shāfiʿiyy, Abū Isḥāq Ath-Thaʿlabiyy, and it is said: Ath-Thaʿālibiyy. The reciter, the interpreter, the preacher, and man of letters.

Abū Isḥāq is attributed to the city in which he lived, which is Naysābūr.

This great city was the best of the cities of Khorasan, and a great stronghold of knowledge, hosting a large number of scholars and virtuous people.

As-Samʿāniyy said: It is the best city that most abounded in goodness in Khorasan. There are an uncountable number of people that are attributed to it. Al-Ḥākim Abū ʿAbdullah Muhammad bin ʿAbdullah Al-Ḥāfiẓ Al-Bayyaʿ compiled the history of its scholars in eight large volumes.

Yāqūt Al-Ḥamawiyy further said: It is a great city with tremendous virtues. It is the origin of the nobles and the source of scholars. Among all the countries I have toured, I never saw the like of it.

On the reason of having its name as Naysābūr, Abū ʻAliyy Al-Ghassāniyy reported in his book Taqyīd Al-Muhmal through his own chain of transmission that went back to Abū Hatim Sahl ibn Muḥammad As-Sijistāniyy that he said: "It was called Naysābūr because Sābūr happened to pass by it, and when he contemplated it he said: 'This land is suitable to be a city,' so he commanded for its bamboo reeds to be cut and compressed, then the city was constructed. That is why it was called Naysābūr, and nay means bamboo reeds.

It was conquered during the era of ʻUthmān ibn ʻAffān, may Allah be pleased with him, on the hands of his cousin ʻAbdullah ibn ʻĀmir ibn Kurayz in the yea 29 AH. Other reports said that it was conquered during the reign of ʻUmar, may Allah be pleased with him, on the hands of Al-Aḥnaf ibn Qays, but it was taken back by its people during the time of ʻUthmān, so he sent forth ʻAbdullah ibn ʻĀmir who succedded in restoring it to the Muslim state.

The surname of Abū Isḥāq is Ath-Thaʻlabiyy, yet it is not an attribution to thaʻlab (fox) as stated by Ibn Al-Athīr and Ibn Kathīr agreed with him.

He is also called Ath-Thaʻālibiyy.

His nickname is Abū Isḥāq, and it is the one mentioned by all those who provided a biography for him, except for Jalāl Ad-Dīn As-Suyūṭiyy who referred to him as Abū Al-Qāsim in his book Ṭabaqāt Al-Mufassirīn. However, this nickname was exclusively mentioned by As-Suyūṭiyy.

## Second Topic: His birth, era and the impact of the political and social conditions on him

### First point: His birth.

There is no available comprehensive biography of Abū Isḥāq At-Thaʻālibiyy that sheds enough light on the year of his birth, his early years and his journey for seeking knowledge. Nearly, all those who wrote biographies for him did not mention the year of his birth, so there is no means to know it exactly except through trying to find in his book Al-Kashf wa Al-Bayān any information that may define the date and place of his birth. After doing such efforts, I found that Abū Isḥāq mentioned the date of hearing some reports which all occurred after the year 380 AH.

Some of these are the following:

a- He, may Allah have mercy upon him said: "The righteous Shaykh Abū Al-Ḥasan Aḥmad ibn Ibrāhīm ibn ʻAbduwayh ibn Sadūs Al-ʻAbdawiyy informed us in Rajab in the year 384."

b- Muhammad ibn ʻAbdullah ibn Hamdun ibn Al-Faḍl informed me in Ṣafar in the yea 388, through my recitation upon him, which he approved."

Ath-Thaʻlabiyy also narrated from his two Shaykhs: Ibn Al-Muqri' Muḥammad ibn Ibrāhīm

Aṣ-Ṣabhāniyy and Ibn Mahrān, who both died in 381 AH.

This indicates two facts:

First: Ath-Thaʻlabiyy started his journey of seeking knowledge and began to receive lessons from his Shaykhs after the year 380 AH.

Second: Ath-Thaʻlabiyy must have been born before 375 AH and after 360 AH. Allah knows best.

## Second point: His era from the political, social and scientific aspects and their impact on him:

There is no doubt that man is the product of his environment and the time where he lived. Such environment and time have their effects that are imprinted on man and affect him, according to the extent of the person's ability to interact with his environment, and his response to environmental conditions that represent the components of upbringing and behavior, then extend with their roots into the psychological depths, to partake effectively in the formation of personality and its behavioral and practical directions. Normally, every person is influenced by his shaykhs and teachers, the environment that surrounds him and in which he lives, and also by the political, social and scientific situation dominating the environment and time where he lives. Upon studying any of the prominent figures, it is imperative to examine the era in which he lived, and the main features that characterized that era from the political, social, and scientific aspects, in order to know the extent to which that figure was affected by those conditions, and how all of this affected him.

This is the approach I am going to employ with the biography of Abū Isḥāq Ath-Thaʿlabiyy, namely, studying his era from the political, social, and scientific point of view, so that we recognize the impact of all this on Ath-Thaʿlabiyy, may Allah have mercy upon him.

## First: The political condition:

From the previous point we knew that Ath-Thaʿlabiyy, may Allah have mercy upon him, lived in the era starting from the last quarter of the fourth century of Hijrah up to the end of the third decade of the fifth century of Hijrah (427 AH). This means that Ath-Thaʿlabiyy witnessed the Abbasid state in its worst days, when it was the era of the warring small states, and where the actual existence of the supreme authority was already gone, to the extent that the Abbasid caliph was left with no rule except over Baghdad and its environs, in addition to the fact that the caliph himself became controlled by his ministers and chiefs of the soldiers, who might dismiss him or kill him.

Moreover, many countries departed from the rule of the Abbasid state, and each country had a prince who ruled in independence of the authority of the caliphate in Baghdad. There was nothing left for the caliphs of the Abbasids except the title of caliphate, and the rulers of the independent territories kept their supplications in favor of the caliph in the mosques, acknowledging the supreme sovereignty of the state.

Among the strongest factors that led to the weakness of the caliphate was that the Abbasid caliphs depended in their rule on the Turks. Al-Muʿtaṣim Billah was the first caliph to introduce the Turks to the Abbasid lands in great numbers.

During this period, three of the Abbasid caliphs ruled, they are:

1. Aṭ-Ṭāʾiʿ lillāh (363-381).
2. Al-Qādir Billāh (381-422).
3. Al-Qāʾim Bi Amrillāh (422-467).

The eras of Al-Qādir and Al-Qā'im are considered the most significant in the life of Ath-Thaʿlabiyy, for he was still young during the era of Aṭ-Ṭā'iʿ.

1. As for Al-Qādir Billāh, he is Abū Al-ʿAbbās Aḥmad ibn Isḥāq ibn Al-Muqtadir who assumed the post of caliphate in 381 AH after deposing Aṭ-Ṭā'iʿ lillāh. Al-Khaṭīb Al-Baghdādiyy said: "Al-Qādir was a man of religiosity and authority and was renowned for his constant adherence to performing voluntary night worship and abundant charities. He was also known for his upright methodology and sound belief. He learned Islamic jurisprudence from the prominent scholar Abū Bishr Al-Harawiyy Ash-Shāfiʿiyy. He authored a book on the Islamic fundamentals that included the virtues of the companions according to the order adopted by Hadith scholars. He made a mention in his book about the virtues of ʿUmar ibn ʿAbdul-ʿAzīz, and stated that he deemed the Muʿtazilites as disbelievers, as well as those who claim that the Qur'an is created. This book used to be read every Friday in the gathering session of the scholars of Hadith held in the mosque of Al-Mahdī, which people attended.
2. As for Al-Qā'im Bi Amrillāh, he is Abu Jaʿfar ʿAbdullah ibn Al-Qādir Billāh. He became caliph upon the death of his father in (422 AH) and his reign extended until (467 AH). As I stated before, those caliph were devoid of any actual authority. And the countries were in a real state of disunity, disintegration and factionalism, since the Buyids ruled over Iraq and its environs, the Ḥamdānids were in the Levant, the Fatimids were in Morocco, Egypt, the Levant, and the Ghaznavids and Seljuks were in the East. Historians provided us with an illustration of this miserable state of disintegration and rupture, saying: "Basra was in the hands of Ibn Rā'iq, Khuzestan was in the hands of Abū ʿAbdullah Al-Buraydiyy, Persia was in the hands of ʿImād ad-Dawlah Ibn Buwayh, Kirmān was in the hands of Abū ʿAliyy Muḥammad ibn Ilyās, Rayy, Isfahān and Al-Jabal were in the hands of Rukn ad-Dawlah Al-Ḥasan ibn Buwayh, Mosul, Diyar Bakr, and the tribes of Muḍar, and Rabīʿah were in the hands of Bani Ḥamdān. Egypt and the Levant were in the hands of Muḥammad ibn Tughj Al-Ikhshīdiyy. North Africa and Morocco were in the hands of Al-Qā'im bi-Amrillāh Ibn Al-Mahdi Al-Fāṭimiyy, Andalusia was in the hands of ʿAbd Ar-Raḥmān ibn Muḥammad, who was called An-Nāṣir

Al-Umawiyy, whereas Khorasan and Transoxiana were in the hands of As- Sa'īd Naṣr ibn Aḥmad As-Sāmānī. There was nothing left in the hands of the caliph except Madinat As-Salām, and some parts of Sawād territory.

This is a general picture of the Islamic world's state at that time, but what concerns us most in this regard is the Islamic East, the home of Imam Ath-Tha'labiyy as he lived in Naysābūr, such an important part of the East.

During that period, several states were in struggle to win dominance over the Islamic East:

1. Buyid state: (334-447).
2. The Ghaznavid State: (351-582).
3. The Seljuk State: (429-522).

Although the establishment of their state was delayed, their start was in the beginning of the fifth century as will be explained later.

As for the Buyids: they had dominance and control over Baghdad and its environs. They tyrannically seized the state's affairs despite their proximity to the seat of the caliph as they shared with him some aspects of the caliphate. The Buyid prince was the one who was in charge of issuing orders, while the caliph had only to sign them in order for them to be of legitimacy before public opinion.

As for the Ghaznavids: Their state was established on the ruins of the Samanid state, at the hands of Maḥmūd ibn Subuktukīn Al-Ghaznawiyy. There were skirmishes between him and the Samanids which ended in him gaining victory and empowerment in Khurasan. He cancelled its attribution to the the Samanids and he delivered sermons in recognition of Al-Qādir Billah in the year (389 AH) and made his brother Naṣr a commander of the Nisābūr army. He marched to Balkh and made it the stronghold of his rule. Those who took dominance over environs agreed to obey him.

This Maḥmūd was one of the greatest of their kings, the one who conducted conquers the most, and the fiercest of them against his enemies so much that he threw the Seljuk leaders into prisons. During his reign, the Ghaznavid state expanded outside the country of Ghaznah, where he seized the lands of the Ghūr. He also joined a great part of the country of India to his

authority, and most of the kings of India embraced Islam at his hands. On the other hand, Khorāsān, Ar-Rayy, and the mountains were annexed to his rule, and the kings of Tabaristān and Jurjān submitted to him. He maintained his glory and power until death overtook him in the year (421 AH).

After the death of this great leader, conflict broke out between his two sons, Muḥammad and Masʿūd, which encouraged the Seljuks to gather their forces and try to seize Khorāsān. They finally managed to do so in the year (429 AH) and declared the establishment of their state.

Abū Isḥāq Ath-Thaʿlabiyy was a contemporary of the Ghaznavids when they were at the peak of their power. Naysābūr, the home of Ath-Thaʿlabiyy, was blessed with the rule of Maḥmūd al-Ghaznawiyy enjoying political stability, internal security, and religious strength, which undoubtedly had a great positive impact on Imam Ath-Thaʿlabiyy and his scholarly life.

As for the Seljuks: Their movements and threats against the Ghaznavid state began in the early fifth century, but Sultan Maḥmūd used to overcome and gain control over them since the beginning of the matter.

Fearing the Seljuk danger for the state, Maḥmūd Al-Ghaznawi resorted to trickery with them, expressing his desire for mutual understanding and friendship with them. He sent to them messages to set a date for a meeting with the Seljuk chiefs. But as soon as Isrāʾīl, their leader, went to meet him near Jihon with his aides, they were all arrested and imprisoned in one of the castles of India. Isrāʾīl remained in his detention until he died in the year (422 AH). For this reason, the Seljuks began to plan for revenge. Their strength increased, and Mikāʾīl, the brother of Isrāʾīl, managed to deceive Sultan Maḥmūd when he asked him for permission to pass from his country to reside in Khurasan. As Maḥmūd allowed him, it was an opportunity for military preparation. They carried out several attacks against the Ghaznavids. The death of Sultan Maḥmūd Al-Ghaznawiyy was another reason for the superiority of the Seljuk armies later at the hands of (Tugrul Bey) and (Dāwūd) the two sons of Mikāʾīl. From this point, the Seljuk leaders were able to organize their ranks and seize most of Khorāsān until they reached the Ghaznavid base in Naysābūr, the headquarters of our imam Ath-Thaʿlabiyy. The Seljuks asked its governor to allow them to reside next to it, but he refused, and the battle broke out between them, until the Seljuks were able to defeat Masʿūd Al-Ghaznawiyy

and his army in a sweeping victory in the year (429 AH). Thus, full seizure of Naysābūr was accomplished, and Tughrul Bey sat on the throne of the Ghaznavids, announcing the establishment of the Seljuk state. Sermons were delivered on the pulpits of Naysābūr in allegiance to him, referring to him as the Most Great Sultan.

We conclude from the foregoing that the era in which Ath-Thaʿlabiyy lived was an era of disintegration and division, characterized by the appearance of a big number of warring Islamic states, spread of political corruption, and lack of central authority. However, Ath-Thaʿlabiyy, may Allah have mercy upon him, lived a large part of his life far from that chaos, namely during the period he lived under the shadow of the Ghaznavid state, led by its leader, Mahmūd Al-Ghaznavi, who made Naysābūr the center of his state.

So, such state of stability that Naysābūr enjoyed undoubtedly enabled Abū Isḥāq to seek knowledge, and prepared for him the appropriate atmosphere for that.

## Second: Social Status

From the foregoing, it became clear to us that the political situation in that era of the Abbasid state - which Ath-Thaʿlabiyy lived in - was a bad state due to dispersion and disunity, in addition to the wars and conflicts that were going on.

There is no doubt that the relationship is very close between the two situations: the political and the social, as the social situation is a mirror of the political one. If the political situation is stable and the state is strong and just, then this positively impacts the society, so it becomes strong and coherent where security, stability and prosperity prevail. On the contrary, if the political situation is turbulent, and the authority is weak and loses control, then the social situation collapses, so there is no safety, or stability. This is what happened to the Islamic state in this period that we are talking about. That is because wars and conflicts that took place exhausted the economy, wiped out resources, and promoted chaos in all fields of life. Fear and terror dominated the hearts due to the lack of security which created an opportunity for looting and plundering. Riffraff spread everywhere, and so did thieves and bandits.

Ibn Al-Athīr says regarding the events of the year (417): "In this year, the Turks gained more authority over Baghdad. They confiscated people's properties on a wide scale, and took their money. The gravity of the situation intensified, evil increased, and houses, paths and markets were burned. The public and riffraff used to enter upon a man and demand his savings, just as the Sultan would do with those whom he subjected to confiscation. Rather, rulers and governors themselves were not safe from plundering and looting, which represents the largest evidence of their weakness, and fragility of their authority, as previously mentioned in the political situation.

Yes, the weakness of the Sultan was a direct reason for the spread of the law of the jungle among the people in that era so much so that chaos spread and even the rulers were not spared from it." Ibn Al-Athīr further says on the incidents of the year (419 AH): "In this year the Turks revolted in Baghdad against Jalāl Ad-Dawlah, committed tiot ... and looted the formulated metals that Jalāl Ad-Dawlah prepared in order to be dinars and dirhams distributed among them. They confined Jalāl Ad-Dawlah in his house and prevented him from food and water… Jalāl Ad-Dawlah even had to sell his bed, clothes and tents, and the price was divided among them until they desisted." As for the riffraff and what they caused in terms of looting and plundering. Ibn Kathīr says: "Then the year 384 started, in which the danger of the riffraff aggravated dramatically. They wreaked havoc in Baghdad, took money and heavy currencies day and night, and burned many places. They took levies from markets, and were pursued by the police, which was of no avail as they maintained their attitude." The bad situation during that period was not limited to lack of security, but rather extended to aspects of living. Those bad conditions affected people in terms of economic and living conditions, and those incidents were accompanied by a severe cost of living. Prices rose intensely in all Khorāsān, and sustenance were few, so a person would yell: 'bread, bread,' then die out of hunger.

Ibn Kathīr says about the year (373 AH): "Prices rose in Baghdad, and many people died of starvation, and the odor of rotten corpses filled the roads."

He also mentioned hunger in the year (382 AH) and the year (393 AH).

Such was the social situation in this era; security was disturbed, stability and safety were gone, chaos prevailed, thieves and riffraff spread, looting abounded, the high cost intensified, and hunger afflicted the people. All of this is a reflection of the bad political situation that the country experienced at the time. Although Naysābūr, the home city of Imam Ath-Thaʿlabiyy, was better off than other cities, as it lived under the shadows of the powerful Ghaznavid state at the time, yet it had to be affected by what was going on around it, and so had Abū Isḥāq Ath-Thaʿlabiyy, being one of its dwellers.

## Scientific status:

From the foregoing, it became clear that the era in which Ath-Thaʿlabiyy, may Allah have mercy upon him, grew up was turbulent and politically unstable, as the Abbasid caliphate weakened, some states emerged, then fell down, followed by others, and so on. Unrest and conflicts were a feature of this era, which had a negative impact on the social situation as stated above.

As for the scientific situation, it was the opposite! Despite the weakness and badness of the political and social situations, we find that the scientific movement became active to the extent that this era was one of the most brilliant cultural eras of Islam, witnessing the appearance of a big number of knowledge seekers and scholars. Perhaps this active scientific movement was motivated by the competition of the various Islamic emirates in hosting the largest number of scholars and writers and boasting about them, as well as by facilitating the paths for knowledge and its people. This is in addition to the ruler's love for knowledge and scholars, his closeness to them, and support to them, which had the greatest impact on the flourishing of the scientific and cultural movement.

## Scientific movement in Naysābūr:

After the general image of the scientific movement became clear to us in the period that Imam Ath-Thaʿlabiyy lived that began after the middle of the fourth century up to the year 427 AH when he passed away, we would like to get a detailed image of the scientific movement in Naysābūr, Ath-

Tha'labiyy's home city. For most of this period, Naysābūr was blissfully living under the shades of the Ghaznavid state, under the leadership of its righteous king, Maḥmūd al-Ghaznawi, whose court was full of knowledge and scholars, due to the love he had for knowledge and its people. According to Al-Muntakhtab min As-Siyāq li Tārīkh Naysābūr, a book on the biography of Sultan Maḥmūd, "His council was frequented and attended by scholars, imams and judges. He acknowledged each one's right, addressed him with what he deserved, and summoned the nobles, chiefs and scholars of every skill to the capital of Ghaznah. He generously accommodated them under his shade, grace and honor." Naysābūr was one of the most important and prominent centers of knowledge and thought, and that is why we find Imam Al-Sakhāwiyy, may Allah have mercy on him, describing it as the abode of sunnah and nobility. Scholars were constantly heading to it in delegations, until the Mongols swept it.

Knowing that when Abū 'Abdullah Al-Ḥākim, wrote his great book The History of Naysābūr included in it 1375 biographies of scholars of Naysābūr, as well as those who came to settle in it. Then 'Abdul Ghāfir Al-Fārisiyy mentioned in As-Siyāq li Tārīkh Naysābūr which is an appendix to The History of Naysābūr and a summary of it, biographies of (1699) scholars and those who came to settle in it. Having known this, it becomes obvious to us the extent to which Naysābūr flourished at that time in terms of knowledge and its people, and that it was truly a great stronghold of knowledge and scholars.

## Schools of Naysābūr:

As a result of this prosperous scientific situation, schools were established in Naysābūr that included scholars and seekers of knowledge. Among these schools are:

1. School of Abū Bakr Aḥmad ibn Isḥāq Aṣ-Ṣabghiyy (342), known as Dār As-Sunnah.
2. Ad-Dāriyy School, which is Dār Al-Hadīth established by Abū Isḥāq Ibrāhīm ibn Muḥammad Ad-Dāriyy Al-Bisṭāmiyy in the first third of the fourth Hijri century.

3. Al-Qaṭṭān School: It is a school for teaching the Māliki school of fiqh, where Ibrāhīm

   ibn Maḥmūd ibn Ḥamzah, the māliki jurist used to give lessons.
4. School of Abū Al-Walīd An-Naysābūrī Al-Qurashī Al-Umawī (died in 349).
5. Dār Al-ʻIlm (House of knowledge) in Naysābūr: it was established by Al-Ḥāfiẓ Muḥammad ibn Aḥmad ibn Ḥibbān Al-Bustī (died in 354).
6. As-Saʻdiyyah School, established by Emir Naṣr ibn Subuktukin, brother of Sultan Maḥmūd Al-Ghaznawiyy when he was a governor over Naysābūr in the year (389).
7. School of Abū Bakr Muḥammad ibn Fūrak (died in 406).
8. Al-Bayhaqiyyah School, established before (408) by imam Abū Bakr Al-Bayhaqiyy (died 458).
9. School of Abū Isḥāq Al-Isfirāyīniyy (died in 418).

10-An-Niẓāmiyyah which was established along with others by Niẓām Al-Mulk Al-Ḥasan ibn ʻAliyy Aṭ-Ṭūsiyy (died in 312). Imam Al-Ḥaramayn Al-Juwayniyy used to give lessons in it.

These are some schools in Naysābūr, and there are others as well. The historian Muhammad ibn Ḥusayn al-Bayhaqi said in his book of history: "There were in Naysābūr in the year (414 AH), during the time of Sultan Maḥmūd al-Ghaznawi twenty and some schools."

The emergence of these schools is evidence of the growth and prosperity of the scientific movement in Naysābūr, and proves that good care was given to knowledge and its seekers.

Al-Maqrīzī says in his ((Khuṭaṭ)): "The emergence of schools in this era independently of the mosque is considered the best evidence of paying attention to knowledge. The first of these schools was the Bayhaqiyyah School in Naysābūr, in which there were many schools were established thereafter."

The fourth century is considered the beginning of the emergence of these schools and institutes which remained as a method followed up to our days. From the foregoing, we come to know that Naysābūr, the home city of Imam Ath-Thaʻlabiyy, was the cradle of these institutes. Thus, it was comparable

to Baghdad, the capital of knowledge and scholars in that era. Rather, it was a precedent for Baghdad in establishing the first schools in Islam. Care for knowledge and its students has reached such an extent that many of the people of virtue used to spend on the students of knowledge from their own money, and endowed them with their books. Example of this was Ibn Ḥibbān Al-Bustiyy who built a school for students of knowledge, and endowed it with a big portion of his money.

## Role of mosques in the scientific renaissance in Naysābūr:

Mosques – being the first starting point of knowledge - had a pioneering role in the scientific movement in Naysābūr. In the mosques of Naysābūr, lessons of knowledge of all kinds were held, from interpretation, hadith and jurisprudence, preaching and stories, and others. Thanks to that, these mosques turned into radiation centers and beacons of knowledge.

Ath-Thaʿlabiyy, may Allah have mercy upon him, was one of the visitors of those mosques, and that is why we find him declaring that he received some of his listenings from his shaykhs in the mosque. He says, as an example: "Abū ʿAli Al-Ḥusayn ibn Muḥammad ibn ʿAli ibn Ibrāhim As-Sarrāj informed us of through my reading over him in the mosque, on Friday, in the year 388."

## Libraries:

In addition to mosques and schools, there was another scientific tributary, which is those scientific libraries and treasuries rich in valuable books, especially in the Naysābūr region and its environs. These libraries were nothing but the product of scientific and cultural prosperity.

Among these libraries and treasuries are:

1. The treasury of Dār Al-ʿIlm: It was founded in Naysābūr by Ibn Ardashīr al-Buwayhiyy in the year (383 AH). It included ten thousand and four hundred volumes on various branches of knowledge.
2. Library of Nūḥ ibn Naṣr Al-Sāmāniyy: It is a great library, about which Ibn Khallikān said: "It has no equal. There was in it every type of well-known books that people usually had, as well as others which are not

found anywhere else and whose name has not been heard of, let alone those known to people."

3. Ghaznah Library: it was attached to the University of Ghaznah, which was founded and provided with books by Sultan Maḥmūd Al-Ghaznawi.
4. Bayt Al-Kutub (The House of Books) which was in the court of Aṣ-Ṣāḥib Ibn ʻAbbād in Ar-Ray. It contained books that needed four hundred camels to transfer it, and these books were indexed in ten volumes.
5. This is in addition to the treasuries of the books of the caliphs and rulers, which were considered complementary to the manifestations of kingship and authority.

Added to this also what scholars and writers possessed in this era of their books that cannot be enumerated.

All of this is clear evidence that the scientific prosperity in the era of Ath-Thaʻlabi reached its peaks in various fields of culture and knowledge.

Among the famous scholars of Naysābūr are:

1. Imam Muslim ibn Al-Ḥajjāj An-Naysābūriyy (died 261). He authored Al-Jāmiʻ Aṣ-Ṣaḥīḥ, the second most authentic of books after the Book of Allah.
2. Imam Abū ʻAbdullah Al-Ḥākim (dies in 405), author of Al-Mustadrak ʻalā Aṣ-Ṣaḥīḥayn and othes. He is the shaykh of Ath-Thaʻlabiyy.
3. Imam Ibn Al-Mundhir An-Naysābūriyy (died in 318), he is one of the most famous jurists of Naysābūr in the beginning of the fourth century. He is the author of Al-Ishrāf ʻalā Madhāhib Al-ʻUlamā' , Al-Ijmāʻ and others.
4. Imam Muhammad ibn ʻAliyy Al-Qaffāl Ash-Shāshiyy, the Shāfiʻi jurist. He is one of the most outstanding Shāfiʻi scholars in Transoxiana.
5. Imam Al-Ḥāfiẓ Abū Al-Qāsim Hibatullah ibn Al-Ḥasan Al-Lālakā'iyy (died in 418) author of Uṣūl Iʻtiqād Ahl As-Sunnah wal Jamāʻah.

We conclude from the aforementioned that the era in which Ath-Thaʻlabiyy lived was an era of prosperity of knowledge and cultural superiority. The city in which Ath-Thaʻlabiyy resided was a home for scholars and students of knowledge, where lessons and knowledge seminars were taught in the

mosques of Naysābūr. Also, the schools that were established at that time played a great role in revitalizing the scientific movement through the lessons that were held in them, rendering Naysābūr one of the largest and most important centers of knowledge in the Islamic world, and it became on equal footing with Baghdad, the metropolis of knowledge and its people.

This cultural success and scientific richness had a great impact on Imam Ath-Thaʿlabiyy

who found himself in Naysābūr surrounded by knowledge and its students. So he drank from this flowing spring, which resulted in diversity of his knowledge diversified, multiplicity of his shaykhs, and incease of his listening sessions.

In this regard, he, may Allah have mercy upon him, says in the introduction of his Tafsīr:

"So I sought guidance from Allah Almighty to compile a comprehensive and coordinated book, complete, summarized, comprehensible and organized. It is extracted from about a hundred books of reported traditions, apart from what I picked up from the comments, and the miscellaneous parts, and what I collected from the sayings of the trustworthy shaykhs who are close to three hundred shaykhs."

And here we are today, living the impact of that massive scientific renaissance. We daily receive from their works huge books presented to us by researchers in our present era, and what we have in our hands today of their abundant heritage is only a tip of the iceberg. That is because we have not yet received all the works these great scholars wrote, as the bloody wars were not limited to the shedding of human blood, but rather their fire extended to many libraries of the Islamic world, and we are not unaware of what the Tatars did with the books of knowledge during their invasion of Baghdad.

Among the huge books that reached us from that renaissance is this great book Al-Kashf wa Al-Bayān that a group of seekers of knowledge at Umm Al-Qurā University, may Allah guard it, are doing research work on it, so that they can produced a revised version thereof, so that the students of knowledge will benefit from it and live among its unique information and lessons.

## The third topic: His early life and quest for knowledge His early life:

I have already highlighted in the beginning of the author's biography that there is no available full biography for Imam Ath-Thaʿlabiyy, may Allah have mercy upon him. The sources of his biography do not mention anything about his early life or his quest for knowledge. However, when one reads in Ath-Thaʿlabiyy's Tafsir, he will find some indications that he, may Allah have mercy upon him, grew up in an environment that encouraged knowledge, which is not strange for someone who lived in Naysābūr, the home of knowledge and scholars, and the center of scientific and cultural prosperity in general terms. But more specifically, Abū Isḥāq's private environment was also an environment of knowledge and scholars. There is nothing to prove that more than the fact that his house, may Allah have mercy upon him, was a garden of knowledge, to which scholars and students of knowledge would come, and where knowledge seminars and lessons would be held as will be explained in the second point. And since Ath-Thaʿlabiyy grew up in an environment where knowledge was cherished, and lived in a house to which teachers of knowledge would come, and in which scholars' lessons were held, this matter had the greatest impact on Ath-Thaʿlabiyy's early life and his quest for knowledge, and even his seriousness and diligence in this regard, for a house to which scholars come will definitely be a fertile field for knowledge, and therefore its dweller will be eager for knowledge, keen on learning, and on spending the spring of his life and the vigor of his youth in the company of knowledge and scholars.

## Second: His quest for knowledge: The start:

When one contemplates Tafsir Ath-Thaʿlabiyy, he finds that he, may Allah have mercy upon him, sometimes refers to the date when he attended lectures from some of his shaykhs. And all of these lectures were after the year (380 AH). He narrated on the authority of his two shaykhs Ibn Al-Muqri' and Ibn Mahrān who died in the year (381 AH) as previously mentioned when talking about his birth

With the previous two facts:

A- The date of lectures. B- The date when the oldest of his shaykhs died, it turns out that Abū Isḥāq, may Allah have mercy upon him, began his search

for knowledge in the last quarter of the fourth century. It could also be before that, and Allah knows best.

**His earnestness, perseverance, and spending his early life in seeking knowledge**:

We knew from the foregoing that Ath-Thaʿlabiyy, may Allah have mercy upon him grew up in a an environment that valued knowledge to the point that the house in which he lived abounded in circles of knowledge and lessons of scholars.

This environment motivated in Ath-Thaʿlabiyy a great desire for knowledge, and diligence and persistence in the pursuing it.

Ath-Thaʿlabiyy was able to make a strong and successful investment of the atmosphere in which he lived. The one who contemplates the sermon of Imam Ath-Thaʿlabiyy, with which he initiated his Tafsir will fully realize the extent of Abū Isḥāq' s strength in his academic achievement, and the degree of his perseverance and diligence.

What further indicates that resolution and high determination are the following:

A- His saying, may Allah have mercy upon him: "Since I left the cradle until I reached the age of adolescence I attended lectures of scholars of various ranks, and strove to have a share of this knowledge which is the foundation of religion, and pivot for sharia sciences. I spent days and nights with firm determination and hard effort, until Allah guided me to that with which I was able to know the truth from falsehood, what is good from what is best, what is sound from what is not, what is new from what is old, what is heresy and what is Sunnah, and what is a valid argument and what is a doubtful matter." Such was the resolution of Abū Isḥāq, his perseverance and diligence in seeking knowledge, for he, may Allah have mercy upon him, used to join day with night and darkness with light, morning with evening with firm determination and hard effort.

What a resolution, and what diligence!

**B- The big number of his shaykhs and the diversity of his resources:**

Undoubtedly, this cannot be achieved except for those who are diligent and resolute in seeking knowledge. He frequented the gatherings of scholars and the lessons of knowledge and heard from this one, and read ove that one in continuous demand and ongoing effort, knowing no fatigue or boredom.

And so was the attitude of Abū Isḥāq Ath-Thaʿlabiyy, until he achieved that great achievement represented in learning from three hundred shaykhs, and a large number of books and reports.

This, without doubt, is a clear proof of the seriousness and diligence in seeking knowledge, and bending the knees in front of scholars.

### C- The diversity of scientific material in his Tafsir:

He mentioned that he included in his book fourteen types of knowledge:

1. Prefaces and introductions. 2- Numbers of surahs and verses and stages of sending down the Qur'ān.
2. Stories and reasons of revelation. 4- Modes of recitation.
3. Defects and objections. 6- Arabic and different languages.
4. Parsing and analysis. 8- Commentary and interpretations.
5. Meanings and orientation. 10- Ambiguity and problems.
6. Rulings and jurisprudence. 12- Wisdom and anecdotes.
7. Virtues and extraordinary events. 14- News and relevant matters.

This is another evidence of the vastness of Ath-Thaʿlabi's knowledge, may Allah have mercy upon him. This encyclopedic nature is nothing but the fruit of seriousness and high determination in seeking knowledge.

## Where he acquired his knowledge

As Ath-Thaʿlabiyy's areas of knowledge diversified, the places where Abū Isḥāq received this knowledge were various as well:

The house of Ath-Thaʿlabiyy: He, may Allah have mercy upon him, mentioned in the introduction of his book that he narrated Tafsir Ad-Dumyāṭiyy on the authority of his shaykh Abū Ḥāmid Aṣ-Ṣufiyy at his own house. He, may Allah have mercy upon him, said: Tafsir Ad-Dumyāṭiyy… Abū Ḥāmid Ahmad ibn Al-Walīd Aṣ-Ṣufiyy informed us via my recitation on him at my house in 408 AH. He also narrated on the authority of his

shaykh Ibn Fanjuwayh at his own house as he said in his commentary of surat Al-Ikhlāṣ: "I was informed by Abu ʻAbdullah Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ath-Thaqafiyy Al-Ḥāfiẓ through my recitation over him at my house.

The houses of his shaykhs: Ath-Thaʻlabiyy used to go to his shaykhs at their houses, sit with them in order to listen to them and read upon them. He used to visit the house of his shaykh from whom he narrated plentiful reports, Abu Muhammad ʻAbdullah ibn Ḥāmid Al-Asfahāniyy Al-Wazzān in order to sit in front of him and hear from him the Tafsir of Abu Ḥudhayfah An-Nahdiyy, which Ibn Ḥāmid narrated through his own chain of narrators back to Abu Ḥudhayfah. He, may Allah have mercy upon him, said: "Tafsir An-Nahdiyy, Abu Muhammad ʻAbdullah ibn Ḥāmid Al-Wazzān informed us through my reading over him at his house…etc."

**Mosques:** Despite the large number of schools in Naysābūr, and scholars and students of knowledge's interest in them, this, however did not affect the scientific status of the mosques which were considered the first scientific starting point in the Islamic world at the time.

Ath-Thaʻlabiyy, Abū Isḥāq was one of the oft-visitors of those mosques, as we find him stating in his Tafsir that he received one of his narrations in the mosque in Naysābūr. He says: "Abū ʻAliyy Al-Ḥusayn ibn Muḥammad ibn ʻAliyy ibn Ibrāhīm

As-Sarrāj informed us through my reading upon him in the mosque, on Friday, in the year 388."

**Schools:** When explaining the common state of the era of Ath-Thaʻlabi, we mentioned that Naysābūr, the city of Imam Ath-Thaʻlabi, was the starting point of the scientific schools in the Islamic world. Naysābūr was flourishing with these schools and had pride of them.

Among these schools were some of that were established by some of the shaykhs of Ath-Thaʻlabiyy, such as the school of his shaykh Abū Bakr Muḥammad bin Fūrak and the school of his shaykh Abū Isḥāq Al-Isfirāyīni.

E- His travels in pursuit of knowledge: Historians did not tell us anything about the travels of Imam Ath-Thaʻlabiyy, may Allah have mercy upon him,

who was serious, diligent, and persistent in seeking knowledge, and who received knowledge from nearly three hundred shaykhs. Therefore, it is unlikely that he did not travel to the scholars wherever they were. But we cannot be certain that he, may Allah have mercy upon him, travelled due to several reasons:

First: Most of his shaykhs were from Naysābūr, or from those who came to settle in it.

Second: Those who wrote his biography made no mention of his travels.

Third: The absence of his huge books which amount to more than five hundred parts makes this matter unknown to us.

Fourth: Reality does not preclude that he did not travel because Khurasan, and especially Naysābūr was a gathering place for knowledge and scholars to the point that it was the destination of seekers of knowledge at that time.

Fifth: I did not find, according to my research in his Tafsir, what indicates that he travelled, but what I found is that Abū Isḥāq left Naysābūr, but this journey did not go beyond the region of Khurasan.

He, may Allah have mercy on him, departed to Aṭ-Ṭābarān which is one of the villages of Ṭūs in Khorasan, located ten leagues away from Naysābūr. He heard in it from his shaykh, Abū Al- Ḥasan ʻAbd Ar-Raḥmān ibn Ibrāhīm ibn Muḥammad Aṭ-Ṭābarāniyy. He also travelled to Darb Al-Ḥājib, where he heard from his shaykh Yaʻqūb Al-ʻArūḍiyy.

## The fourth topic: His shaykhs and students

### The first subject: his sheikhs:

We knew from the foregoing that Ath-Tha'labiyy, may Allah have mercy upon him, lived in an era marked by flourishing and renaissance of knowledge, and that his homeland Naysābūr was rich in lessons of knowledge and scholars, as it had many of the masters of knowledge, the best of scholars, and it was truly the origin of the virtuous, and the source of scholars.

Al-Tha'labiyy, may Allah have mercy upon him, grew up in an environment that appreciated knowledge and scholars, so that the house in which he lived used to host lessons of knowledge, and was frequented by scholars and students of knowledge.

We also learned that Ath-Tha'labiyy, with his diligence, resolution and amazing perseverance, made a successful investment in this thriving atmosphere of knowledge, which resulted in a strong and integrated personality in terms of knowledge.

However, among the greatest aspects of this investment was Ath-Tha'labiyy's perseverance in the lessons of knowledge, his frequent attendance at the gatherings of scholars, his movement between those blessed circles, his sitting in the presence of those distinguished people, his visits to the prominent figures of the nation in his era, following the sources of knowledge, throwing buckets into the seas of scholars, and gaining knowledge from the treasuries of outstanding scholars, in various branches of knowledge, including interpretation of the Qur'ān, modes of recitation, hadith, jurisprudence, language, literature, and more. All of this with wondrous perseverance, high aspiration, and continuous pursuit, without fatigue or boredom, until the number of his shaykhs from whom he narrated in his Tafsir known as Al-Kashf wa Al-Bayān reached three hundred shaykhs. When a seeker of knowledge has many shaykhs with diverse branches of knowledge, this will have a great impact in building his knowledge personality and the breadth and comprehensiveness of his knowledge.

This breadth and diversity of knowledge and arts are apparent in the personality of Ath-Thaʿlabiyy, and noticed by everyone who reads his Tafsir, and roams about in the gardens of his Tafsir, moving between verses, hadiths, traditions, and poetic lines, sometimes in explaining the meaning of a verse, highlighting a mode of recitation readings, discussing a jurisprudential issue, or giving an ascetic admonition, as will be later presented in detail upon introducing the book.

Now, I am going to list the names of Ath-Thaʿalabiyy's shaykhs whose narrations were included in this researched part, and provide the number of narrations for each of them:

- Abū Muḥammad ʿAbdullah ibn Aṭ-Ṭayyib. Number of narrations: 1.
- Abū Muḥammad ʿAbdullah ibn Ḥāmid Al-Asbahāniyy (died 389 AH). Number of narrations: 73.
- Abū Al-Qāsim Muḥammad ibn Al-Ḥasan ibn Ḥabīb An-Naysābūriyy (died 406AH). Number of narrations: 114.
- Abū ʿAbdullah Al- Ḥākim: Muḥammad ibn ʿAbdullah ibn Muḥammad ibn Ḥamduwayh ibn Nuʿaym ibn Al-Ḥakam Aḍ-Ḍabbiyy Aṭ-Ṭahmāniyy An- Naysābūriyy Ash-Shāfiʿiyy ibn Al-Bayyaʿ, author of Al-Mustadrak and Tārīkh Naysābūr (died 405 AH). Number of narrations: 18.
- Abū Ḥāmid Aḥmad ibn Al-Walīd Aṣ-Ṣūfiyy (died 418 AH). Number of narrations: 1.
- Abū Muḥammad Shaybah ibn Muḥammad ibn Aḥmad Ash-Shaʿbiyy Al-Muqri' (died 395 AH). Number of narrations: 1.
- ʿAliyy ibn Muḥammad ibn Saʿīd As-Sarkhasiyy Al-Khaṭīb. Number of narrations: 2.
- Abū Bakr Muḥammad ibn ʿAbdullah Al-Jawzaqiyy Ash-Shaybāniyy Al-Khurāsāniyy (died 388 AH). Number of narrations: 1.
- Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Ibrāhīm

  Al-Isfirāyīniyy Al-Mihrajāniyy (died 418 AH). Number of narrations: 1.
- Abū Aḥmad Muḥammad ibn Aḥmad ibn Muḥammad ibn Shādhān Ar-Rāziyy (died 415 AH). Number of narrations: 1.

- Abū ʻAbdullah Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ath-Thaqafiyy Ad-Dīnawariyy (Ibn Fanjuwayh) (dies 414 AH). Number of narrations: 2.
- Abū Ḥanīfah Al-Qazwīniyy. Number of narrations: 1.
- Abū Al-Ḥasan ʻAliyy ibn Muḥammad ibn ʻAliyy As-Saqqā Al-Isfirāyīniyy (died 414). Number of narrations: 2.
- Abū Bakr Muḥammad ibn Aḥmad ibn ʻAbdūs An-Naysābūriyy (dies 396). Number of narrations: 6.
- Abū ʻAmr Aḥmad ibn Ubayy Al-Furātiyy. Number of narrations: 9.
- Abū Al-Ḥasan Muḥammad ibn Al-Qāsim ibn Aḥmad Al-Māwardiyy Al-Fārisiyy Al-Faqīh (died 422 AH). Number of narrations: 11.
- Abū ʻAbd Ar-Raḥmān As-Sulamiyy: Muḥammad ibn Al-Ḥusayn ibn Muḥammad ibn Mūsā Al-Azdiyy As-Sulamiyy An-Naysābūriyy (dies 412 AH). Number of narrations: 7.
- Abū ʻUthmān Saʻīd ibn Muḥammad ibn Muḥammad ibn Ibrāhīm Al-Ḥīriyy Az-Zaʻfarāniyy Al-Muqri' (427 AH). Number of narrations: 5.
- Abū Muḥammad Al-Ḥasan ibn Aḥmad ibn Muḥammad Al-Makhladiyy Ash-Shaybāniyy An-Naysābūriyy (died 389 AH). Number of narrations: 4.
- Abū Manṣūr Muḥammad ibn ʻAbdullah Al-Ḥamshādhiyy An-Naysābūriyy (died 388 AH). Number of narrations: 3.
- Abū ʻAbdullah Muḥammad ibn Aḥmad ibn ʻAbd Al-Aʻlā Al-Muqri' Al-Andalusiyy. Number of narrations: 1.
- Abū Bakr Aḥmad ibn Muḥammad ibn Ibrāhīm
  Al-Ushnāniyy Aṣ-Ṣaydalāniyy (died 416 AH). Number of narrations: 1.
- Abū Al-Qāsim Ṭāhir ibn ʻAliyy ibn Al-Ḥusayn ibn Muḥammad ibn ʻIṣmah Aṣ-Ṣufiyy Al-Muqri'. Number of narrations: 1.
- Abū Muḥammad ʻAbd As-Salām ibn Aḥmad ibn Dāwūd ibn ʻAbd Aṣ-Ṣamad Al-Hāshimiyy Al-Baghdādiyy. Number of narrations: 1.
- Abū Sahl ʻAbd Ar-Raḥīm ibn Aḥmad ibn Muḥammad ibn Ibrāhīm Aḍ-Ḍarīr. Number of narrations: 1.

- Abū Isḥāq Ibrāhīm ibn Aḥmad ibn ʻAbdullah ibn Jaʻfar Al-Mustamliyy Al-Muqri' Al-Hamadhāniyy Al-Aʻwar (died 355 AH). Number of narrations: 1.
- Abū Nuʻaym ʻAbd Al-Malik ibn Al-Ḥasan ibn Muḥammad ibn Isḥāq ibn Al-Azhar Al-Azhariyy Al-Isfirāyīniyy (died 400 AH). Number of narrations: 1.
- Abū Muḥammad ʻAbdullah ibn Muḥammad ibn Aḥmad ibn ʻAqīl Al-Ansāriyy. Number of narrations: 1.
- Abū Al-ʻAbbās Muḥammad ibn Aḥmad ibn Muḥammd ibn Ibrāhīm As-Salīṭiyy At-Tamīmiyy, from the people of Naysābūr. Number of narrations: 1.
- Abū Al-Ḥasan ʻAliyy ibn Aḥmad ibn Muḥammad Al-Madīniyy, An-Naysābūriyy Aṣ-Ṣandaliyy Al-Mu'adhdhin (died 494 AH). Number of narrations: 1.
- Abū Al-Qāsim ʻAbd Al-Khāliq ibn ʻAliyy ibn Isḥaq Al- Mu'adhdhin An-Naysābūriyy (died 405 AH). Number of narrations 1.
- Abū Al-Ḥasan ʻAbd Ar-Raḥmān ibn Muḥammad ibn Yaḥyā ibn Yāsir At-Tamīmiyy Ad-Dimashqiyy Al-Jawbariyy An-Naysābūriyy (died 425 AH). Number of narrations 2.
- Abū Ṣāliḥ Shuʻayb ibn Muḥammad ibn Shuʻayb Al-ʻIjliyy Al-Bayhaqiyy (died 396 AH). Number of narrations: 2.
- Abū Al-Qāsim ʻAbdullah ibn Muḥammad ibn ʻAbdullah ibn ʻAliyy ibn Ziyād Al-Masariyy. Number of narrations: 1.
- Abū Al-Ḥasan ʻAbd Ar-Raḥmān ibn Ibrāhīm ibn Muḥammad ibn Yaḥyā Al-Muzakki An-Naysābūriyy (died 397 AH). Number of narrations: 7.
- Abū ʻAmr Saʻīd ibn ʻAbdullah ibn Saʻīd ibn Ismāʻīl Al-Ḥīriyy. Number of narrations: 1.
- Abū Ḥafṣ ʻUmar ibn Aḥmad ibn Muḥammad Al-Jūriyy. Number of narrations: 3.
- Abu Al-Ḥasan ʻAliyy ibn Muḥammad ibn Al-Ḥasan Al-Khabbāziyy Al-Jurjāniyy, resident of Naysābūr (died 398 AH). Number of narrations: 8.

- Ibn Al-Muqri': Muḥammad ibn Ibrāhīm ibn ʻAliyy Al-Asbahāniyy (381). Number of narrations: 4.
- Abū Bakr Muḥammad ibn Aḥmad ibn ʻUthmān Aṭ-Ṭarāẓiyy Al-Baghdādiyy, resident of Naysābūr (died 385 AH). Number of narrations: 2.
- Abū ʻAliyy Zāhir ibn Aḥmad As-Sarkhasiyy (died 389 AH). Number of narrations: 1.
- Abū Al-ʻAbbās Aḥmad ibn ʻAbdullah ibn Muḥammad ibn ʻAbd Al-Qāyiniyy. Number of narrations: 1.
- Abū Muḥammad Al-Ḥasan ibn ʻAliyy As-Sijiziyy Al-Khaṭīb. Number of narrations: 2.
- Muḥammad ibn ʻAbdullah ibn Ḥamdūn (died 390). Number of narrations: 4.
- Abū Naṣr An-Nuʻmān ibn Muḥammad An-Nuʻmān. Number of narrations: 1.
- Abū Al-Qāsim Al-ʻArūḍiyy. Number of narrations: 1.
- Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad At-Tammār. Number of narrations: 1.
- Abū Zakariyyā Yaḥyā ibn Ismāʻīl Al-Ḥarbiyy An- Naysābūriyy (died 394 AH). Number of narrations: 1.
- Abū Al-Makārim Nāṣir ibn Muḥammad Al-Anṣāriyy. Number of narrations: 1.
- Abū Muḥammad Al-Muṭawwiʻiyy. Number of narrations: 1.
- Abū ʻAliyy Al-Ḥusayn ibn Muḥammad ibn ʻAliyy As-Suyūriyy An-Naysābūriyy (died 397 AH). Number of narrations: 1.
- Muḥammad ibn ʻAliyy ibn Muḥammad Al-Jurjāniyy. Number of narrations: 1.
- Abū Al-Ḥasan ʻAliyy ibn Al-Ḥārith Al-Bayyāriyy. Number of narrations: 1.
- Abū Saʻīd Muḥammad ibn Mūsā ibn Al-Faḍl ibn Shādhān Aṣ-Ṣayrafiyy An-Naysābūriyy (died 421 AH). Number of narrations: 1.
- Abū Bakr Al-Ḥamshādhiyy. Number of narrations: 1.
- Abū Bakr Muḥammad ibn Ibrāhīm

Al-Kisā'iyy An-Naysābūriyy (died 385 AH). Number of narrations: 2.

- Abū Al-Ḥasan Muḥammad ibn ʻAliyy ibn Al-Ḥusayn As-Sunniyy. Number of narrations: 1.
- Abū Bakr Muḥammad ibn Aḥmad ibn ʻAbdullah Al-Manṣūriyy. Number of narrations: 1.
- Abū Muḥammad ʻAbdullah ibn Aḥmad ibn Muḥammad Al-Ḥīriyy. Number of narrations: 1.

**Second: His students:**

This knowledge is indeed the inheritance of prophethood. Each generation receives it from those who preceded it and delivers it over to those after it.

The high status of the shaykh and his position and virtue are not clearly recognized except by seeing his impact on his students. Actually, a student is a tace of his shaykh and one of his fruits. By him, his fame spreads and his knowledge reaches far.

We would have known nothing about the earlier great imams had it not been for their students who spread their knowledge everywhere, and carried their traces to people in various parts of the world. Likewise, many are those imams whose mention has vanished, their impact diminished, and their reputation faded, after they had been widely famous during their lifetime. And that is only because they did not have students who would revive their mention and carry their knowledge.

Abū Isḥāq Ath-Thaʻlabiyy was the target of students of knowledge in his time who came to him from all areas.

Abū Al-Faḍl Al-ʻArūḍiyy, the shaykh of Abū Al-Ḥasan Al-Wāḥidiyy, a student of Ath-Thaʻlabiyy, blamed his student Al-Wāḥidiyy for being late in seeking knowledge from Ath-Thaʻlabiyy. He said to him: "Is not time due for you to devote yourself to the interpretation of the Book of Allah Almighty, by reading it upon this man whom strangers come to from the far corners of the lands," meaning Abū Isḥāq Ath-Thaʻlabiyy. How could he not be of this outstanding rank when he was the imam of Tafsir during his time. If Ath-Thaʻlabiyy had no works but his Tafsir Al-Kashf wa Al-Bayān, he would still deserve to be the destination to which students made journeys. How about if

we know that Ath-Thaʿlabiyy was an imam in other sciences, such as Qirāʾāt (reported modes of recitation of the Qur'ān), admonition and others?

He has more than five hundred parts, as stipulated by his student Al-Wāḥidiyy. stated

However, the brief biography of Imam Ath-Thaʿlabiyy prevented a large number of his students from being identified.

It is sufficient honor for Ath-Thaʿlabiyy that Imam Abū Al-Ḥasan Al-Wāḥidiyy is one of his students, and I will now mention those of his students who I came across after research:

- Abū Al-Ḥasan ʿAliyy ibn Aḥmad ibn Muḥammad ibn ʿAliyy Al-Wāḥidiyy An-Naysābūriyy Ash-Shāfiʿiyy. The prominent scholar, who had knowledge of Arabic syntax and Qur'ān enterpretation. The author of the three books of Tafsir Al-Basīṭ, Al-Wasīṭ, and Al-Wajīz, in addition to Asbāb An-Nuzūl and other works.

Abū Al-Ḥasan Al-Wāḥidiyy is considered the most famous of Imam Ath-Thaʿlabiyy's students, and he was the most special of them, as he adhered to him most closely, learned Qur'ān interpretation from him, and narrated from him his Tafsir Al-Kashf wa Al-Bayān.

ʿAbd Al-Ghāfir Al-Fārisiyy said in As-Siyāq li Tārīkh Naysābūr: "As for Abū Al-Ḥasan, he is the imam, the compiler, the commentator, the scholar of Arabic syntax, the master of his time, and the one of his life. He spent his adulthood and youth in learning knowledge, so he mastered the fundamentals of Islam which he learned from the imams, and made journies to acquire useful knowledge, and abided by the gatherings of Ath-Thaʿlabiyy in learning Tafsir.

We have previously mentioned that Al-Wāḥidiyy said in the introduction to his Tafsir Al-Basīṭ in the context of his speech about his shaykh Abū Al-Faḍl Al-ʿArūḍiyy, from whom he learned Arabic linguistics that his shaykh reprimanded him one day and said to him: "You did not leave a set of poems except that you studied it duly. Is it not time for you to devote yourself to the interpretation of the Book of Allah, the Mighty, so you read it upon this man whom the people come to from the farthest corners of the land, yet you neglect him despite your nearness to him." Al-Wāḥidiyy said:

"He referred to the master, Imam Aḥmad ibn Muḥammad ibn Ibrāhīm Ath-Thaʿlabiyy, may Allah have mercy upon him." Al-Wāḥidiyy said: "Then I devoted myself to the master, Imam Abū Isḥāq Aḥmad ibn Muḥammad ibn Ibrāhīm Ath-Thaʿlabiyy, may Allah have mercy upon him… I read more than five hundred volumes from his compilations, his great Tafsir, and his book entitled Al-Kāmil on the science of Qur'ān, and others.

It is noted that Al-Wāḥidiyy quotes a lot from Ath-Thaʿlabiyy, yet he does not mention his name, and does not attribute the reports to him, except when he narrates on his authority with a chain of transmission.

He, may Allah have mercy upon him, died in Naysābūr in 468 AH.

- **ʿAbd Al-Karīm ibn ʿAbd Aṣ-Ṣamad ibn Muḥammad ibn ʿAliyy ibn Muḥammad Al-Qaṭṭān, known as Abū Maʿshar Aṭ-Ṭabariyy**, the leading imam of famous and odd modes of Quran recitations (Qira'āt), and author of Ad-Durr, 'Uyūn Al-Masā'il, Tabaqāt Al-Qurrā' and others. He was the teacher of Qur'ān recitation for the people of Makkah, and narrated Tafsir Ath-Thaʿlabiyy on the authority of its author. He also narrated the Musnad of Imam Aḥmad, as well as Tafsir An-Naqqāsh. As-Subki said about him that he was one of the excellent Shāfiʿi scholars. Ibn Al-Jazariyy also said about him: "He is a researcher with extensive knowledge, a full professor, righteous and reliable." He died in Makkah in 478 AH.
- Abū Saʿīd Aḥmad ibn Muḥammad ibn 'Aliyy ibn Numayr Al-Khawārizmiyy, the blind prominent Shāfiʿi scholar, one of the imams of the Shāfiʿi school of jurisprudence in Baghdad. Al-Khaṭīb Al-Baghdadiyy said: "He received knowledge from Abu Ḥāmid Al-Isfarāyīniyy and resided in Baghdad where he gave lesseons and issued Fatwa. He had a regular session for Fatwa and discussions in Al-Mansur Mosque. He was well-versed master of Islamic jurisprudence who none surpassed him in this area apart from Abū Aṭ-Ṭayyib Aṭ-Ṭabariyy. He was placed in rank above that of Abu Al-Qāsim Al-Karkhiyy and Abu Nasr Ath-Thabitiyy. He narrated from Abū Al-Qāsim Aṣ-Ṣaydalāniyy, and he was trustworthy. Al-Khawārizmiyy narrated Tafsir Ath-Thaʿlabiyy on the authority of his shaykh, then Imam Al-Baghawiyy, may Allah have mercy upon him, narrated it on the authority of Al-Khawārizmiyy as he stated

in the introduction to his Tafsir known as Ma'ālim At-Tanzīl. He died in 448 AH.

- **Aḥmad ibn Khalaf Ash-Shīrāziyy**: He narrated Tafsir Ath-Tha'labiyy on the authority of his shaykh, then Ibn Al-Athīr narrated it via Ash-Shīrāziyy in his book Usd Al-Ghābah fi Ma'rifat Aṣ-Ṣaḥābah.
- Abu Sa'īd Muhammad ibn Sa'īd ibn Muḥammad Al-Farkhardāriyy or Al-Farkhuwāriyy At-Ṭūsiyy, narrator of Tafsir Al-Kashf wa Al-Bayān on the authority of his shaykh, Ath-Tha'labiyy. A number of scholars narrated Tafsir Ath-Tha'labiyy on his authority, among them are Abū Sa'd As-Sam'āniyy in his book Al-Ansāb, and Abū Muḥammad Al-'Abbās ibn Muḥammad ibn Abi Manṣūr At-Ṭabaraniyy Aṭ-Ṭūsiyy.

## Fifth Topic: His belief and school of jurisprudence

### First: His belief:

Talking about the author's belief based upon a part of his book remains insufficient, as the comprehensive judgment must be preceded by a complete extrapolation of the entire book, so that the judgment is sufficient in all its aspects, inclusive of all issues and fundamentals.

However, in this request, I will mention the belief-related aspects that I passed through in the researched part, showing the author's belief towards them, and I will also mention other belief-related models in other than the part that I am doing research on, perhaps this would reveal the facts we are searching for.

#### Allegorical interpretation of the verses of the divine attributes:

The Ash'arite school of thought was prevailing in most of the countries of Transoxiana, including Naysābūr, the home city of Imam Ath-Tha'labiyy, in the fourth century and and after that.

Most of the scholars at the time followed the Ash'ri school of thought, and they made tremendous efforts in fighting the deviant sects such as the Mu'tazilah, Qadariyyah, Jahmiyyah, and others..

The books of Tafsir in that era followed the Ash'ari doctrine of resorting to allegorical interpretation of the verses related to the attributes of Allah,

as per the approach that was dominant at that time, despite the fact that such books of Tafsir were obviously and stringly taking the side of the belief of Ahl-as-sunnah wal Jamā'ah against the Mu'tazilah, Shia, Murji'ah and others. Abū Isḥāq Ath-Tha'labiyy lived in that environment, and therefore he was influenced by it especially that his shayks from whom he received knowledge included senior Ash'arite scholars such as: Abū Bakr ibn Fūrak, Abū Isḥāq Al-Isfarāyīnī, and others. So, it is not strange that Ath-Tha'labiyy was influenced by the Ash'arite school of thought, especially in its approach on Allah's names and attributes.

For this reason, we find that when he explained some of the verses of attributes, he interpreted them according to the principles of the Ash'arite school of thought.

Examples on this include:

1. **Allegorical Interpretation of the attribute of mercy:** as mentioned in Allah Almighty's saying: "The Most Gracious, the Most Merciful".

**Ath-Tha'labiyy mentioned two explanations for the attribute of mercy, he said:** "Mercy is Allah' will for good for its people, so according to this saying, mercy is an attribute related to Allah's essence.

It is also said that mercy is to not punish those who deserve punishment, and to extend good to those who do not deserve it, and according to this saying it is an attribute related to Allah's actions."

In this way, Ath-Tha'labiyy followed the approach of allegorical interpretation, turning the verse away from its apparent meaning.

The truth in this regard, however, is that the verse indicates that mercy is an attribute of Allah, Exalted be He, so we should affirm the attribute of mercy to Him in a way that befits His majecty, without alteration, negation, asking how or drawing resemblance "There is nothing like unto Him, and He is the Hearing, the Seeing."

2. **Allegorical interpretation of the attribute of anger:**

In his commentary on Allah's saying: "not of those who have evoked [Your] anger," Ath-Tha'labiyy said: "They differed concerning the meaning of Allah's anger: some said that it is Allah's will to avenge the disobedient, others defined it as a type of punishment that is opposite to His pleasure,

or it is just Allah's dispraise of the disobedient for their ugly deeds. But, the truth about that is that the verse indicates that anger is one of the attributes of Allah, Glorified be He. We should affirm it as an attribute for Him in a way that befits His majecty, without alteration, negation, asking how or drawing resemblance.

3. **Interpretting God as the one able to create:**

He said in his commentary on the name: Allah: "Some people said that His divinity is one of the attributes related to His essence, and it means his power to create." Interpretting Allah, or God as the one who has the power to create is the approach of scholastic theology as reported by Shaykh Al-Islam Ibn Taymiyyah. That is why Al-Wāhidī mentioned this statement in his book Al-Basīṭ, and commented: "According to the scholastic theologians among our companions: god is the one to whom divinity belongs, and divinity is the power to create."

- **Ath-Thaʿlabiyy's affirmation of the correct belief regarding the matter, and his answer to the deviant sects:**

If we move from the chapter of names and attributes to other belief-related issues, we find that Ath-Thaʿlabiyy confirms the sound opinion regarding these issues. He does not even settlefor that, but he also answers those who went the wrong way in this issue. On his commentary on Allah's saying: "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally." [An-Nisā': 93] He mentioned the statements of the kharijites, Muʿtazilah and Murji'ah, and answered them. Then he clarifies the correct belief in this matter by saying: "We believe that if a believer kills a believer deliberately, he is not considered a disbeliever on account of killing him, nor is he stripped of his faith unless he does so while he believes that it is a lawful act." He cited evidence for this. This opinion which Ath-Thaʿlabiyy opted for is the one adopted by Ahl-As-Sunnah wa Al-Jamāʿah. Likewise, we find that Ath-Thaʿlabiyy establishes the correct belief on the issue of seeing Allah Almighty in the Hereafter as he commented on Allah's saying: "[Some] faces, that Day, will be radiant, Looking at their Lord." [Al-Qiyāmah: 22-23] He affirms the fact of seeing the lord, in agreement with Ahl-As-Sunnah wa Al-Jamāʿah, basing his view upon texts from the Qur'ān and the sunnah, contrary to the view of Al-Muʿtazilah who denied this seeing.

There are other aspects related to the author's belief that will discuss later, Allah willing, when talking about his approach in the affirmation of issues of belief and his answer to the sects, and when talking about Sufi Ishāri commentary (commentary related to the implied symbol behind the utterance of the Quran), and Ath-Thaʿlabi's stance towards it and the Sufis.

## Second: His school of jurisprudence:

Abū Isḥāq Ath-Thaʿlabiyy followed the Shāfiʿi school of jurisprudence, and that is why he was included in the books authored about the prominent followers of the Shāfiʿi school of jurisprudence. For example, As-Subki, Al-Isnawi and Ibn Qāḍi Shahbah and others mentioned him among the Shāfiʿi scholars whom they included in their books.

Al-Isnawi said: "Ibn As-Salah and An-Nawawi mentioned him among the Shāfiʿi jurists." As-Subki said in Ath-Thaʿlabiyy's biography which he wrote: "Ath-Thaʿlabiyy held that the blood on flesh and bones is not impure, given the hardship involved in avoiding it, and because prohibition is related to spilled out blood." Moreover, this fact is declared by Ath-Thaʿlabiyy himself as he frequently said in his Tafsir: "According to our school of jurisprudence," or "the scholars of the school of jurisprudence view that…" which all refer to the Shāfiʿi school of jurisprudence. This will be discussed with elaboration in our presentation of the jurisprudential aspect of Ath-Thaʿlabiyy's methodology.

## Sixth Topic: His scholarly standing and the scholars' praise of him

### His scholarly standing:

Ath-Thaʿlabiyy, may Allah have mercy upon him, assumed a distinguished scientific position, and occupied a high position among the scholars of his time, to the point that people would come to him from far and near countries.

Whoever looks at the scholars' praise and reverence for him will definitely realize that he enjoyed a high status and sublime rank.

Reading his Tafsir with the diverse branches of knowledge and various skills that it abounds in proves with certainty that Abū Isḥāq Ath-Thaʿlabiyy was an encyclopedic scholar and a shoreless sea of knowlege.

Branches of knowledge that he excelled in:

Commentary on the Qur'ān: Sufficient to indicate his prominence in this field is his encyclopedic book: Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān, through which he demonstrated his superiority in this area. Even Ibn Khallikān said about him: "He was unmatchable during his time in the field of interpretation of the Qur'ān. His student Al-Wāḥidi mentioned that people used to come to him from far and near countries in order to hear from him the Tafsir and learn it from him. Ath-Thaʿlabi's prominence in the interpretation of the Qur'ān indicates his prominence in other branches of knowledge because the sciences of sharia are interconnected. An interpreter of the Qur'ān does not reach this degree until he acquires knowledge of other sciences that enable him to interpret it. He must, for example, be knowledgeable of the Sunnah in order to interpret the Qur'ān based on it, and to be knowledgeable of the Arabic language, including Arabic syntax, literature, and so on. He must have knowledge of Qirā'āt, the sciences of the Qur'ān, jurisprudence, rulings, fundamentals of jurisprudence, and other sciences and knowledge, especially since our earlier scholars were not limited to one speciality field, but rather their quest for knowledge - at that time - included all sharia knowledge. Therefore, Ath-Thaʿlabiyy, may Allah have mercy upon him, excelled in other branched of knowledge such as:

**Qirā'āt:**

Ibn Al-Jazari mentioned him in Ṭabaqāṭ Al-Qurrā', as he said: "A well-known and accomplished imam, he narrated the Qirā'āt on the authority of 'Aliyy ibn Muḥammad Aṭ-Ṭarāẓi, and Abū Al-Ḥasan 'Aliyy ibn Aḥmad ibn Muḥammad Al-Wāḥidi narrated from him these Qirā'āt." And those who wrote about his him described him as a Muqri' (teacher of Qur'ān recitation) as will come later come in the context of scholars' praise of him.

He who looks into ath-Th'labi's Tafsir and the Qirā'āt it includes, and sees his analytic explanation for them knows the man's position in this science.

**Hadith sciences:** Whoever investigates Ath-Tha'labi's narrations and its chains of transmission in his Tafsir knows that this man was a true narrator. How could he not be so when he narrated from three hundred shaykhs as mentioned in the introduction to his Tafsir. His narrations were not limited to Hadith, but he also narrated the sayings of commentators through his own chains of transmission. In addition, he narrated lines of poetry and other sayings with his chain of transmission.

Despite the fact that he did not verify the authenticity of the Hadiths he narrated, as they included authentic, the inauthentic and even fabricated ones, yet this huge amount of narrations indicates the abundance of his Hadiths, the multiplicityof his shaykhs, and the vast scale of his narration. Therefore, many of those who wrote about him described him as a Ḥāfiẓ, as will come in the next topic.

**Jurisprudence:** We have known from the previous topic that Ath-Tha'labiyy, may Allah have mercy upon him was a jurist who followed the Shāfi'i school of jurisprudence, which is attested to by his Tafsir that abounded in issues related to jurisprudence and fundamentals. His presentation of jurisprudential issues, attribution of statements to those who said it, his ability to decide preponderance of opinions over others, and his answers to those who disagreed with him are all proofs of his firm knowledge. This will be later elaborated on in the context of speaking about his methodology.

**Preaching:** He was described as "the preacher". Adh-Dhahabi said that he was such a great preacher. He was a true preacher, may Allah have mercy upon him. The thing that best proves this is his authoring of a book on preaching

entitles: Rabi‘ Al-Mudhakkirin, as will be mentioned later in listing his works. Remarkably, his Tafsir is loaded with preaching and reminders, and stories of ascetics and devout worshipers.

**Linguistics and literature:** He was referred to as “the man of letters” by some of those who wrote about him. He was also included in works authored on biographies of linguists and writers. For example, Al-Qifṭiyy mentioned him in his book “Inbāh Ar-Ruwāh fi Akhbār An-Nuḥāh,” Yāqut Al-Ḥamawiyy in “Mu‘jam Al-Udabā’,” and As-Suyuṭi in Bughyat Al-Wu‘āh fi Ṭabaqāt Al-Lughawiyyin wa An-Nuḥāh.”

Scholars highlighted that he was well-versed in the various ways of parsing and manners of Qur’ān recitation, and an erudite scholar of Arabic. His leading status in linguistics and literature is recognized by any one who looks into his Tafsir, and exploes his wonderful linguistic researches, along with the huge number of poetic lines that it contains.

**Scholars praise of him:** One of the greatest proofs of the status of Imam Ath-Tha‘labiyy and his high rank is the scholars’ praise and accreditation of him, and here are some of their statements in that regard:

1. ‘Abd Al-Ghāfir Al-Fārisiyy said in his book As-Siyāq li Tārīkh Naysābūr: “He is the professor, the reciter, the interpreter, the preacher, the writer, the trustworthy, the memorizer, the author of great works. His reports are authentic and reliable. He narrated a great number of Hadiths and had many shaykhs.”
2. **His student Abū Al-Ḥasan A-Wāḥidī said:** “He was the master and chief of scholars, the star of the virtuous, rather their full moon, the adornment of the imams, and their pride, and the one of a kind of the nation. Whoever met him and kept his company knew that he was unparalleled, and those who did not have the opportunity to meet him may look into his works to look into his works which indicate his limitless knowledge.”
3. **Abū Al-Ḥasan Al-Qifṭī: “**He is the great reciter, the commentator, the preacher, the reliable unfailing man of letters, who has deep knowledge of forms of parsing and Qirā’āt.”
4. **Ibn Khallikān:** “He is the renowned exegte, the incomparable scholar of exegesis during his time.”

5. **Shaykh Al-Islam Ibn Taymiyyah:** "Ath-Thaʿlaby was a good religious man."
6. **Adh-Dhahabi in As-Siyar:** "He is the imam, Hafiz, shaykh of exegesis, one of the scholars of profuse knowledge. He was truthfull, reliable, well-versed in Arabic, and had huge efforts in preaching."
7. **The author of Al-ʿIbar:** He was a great memorizer and preacher, a master in Qur'ān commentary and Arabic language. He was a firm adherent to Islam."
8. **As-Subkī:** "He was the unique scholar of Qur'ān sciences in his time."
9. **Ibn Al-Jazarī:** "He was a brilliant famous imam."

## Seventh Topic: His works

Imam Ath-Thaʿlabiyy left for us a huge heritage of knowledge, represented in more than five hundred volumes as mentioned by A-Wāḥidī his close student. These compilations are nothing but the product of the abundant knowledge carried by Abū Isḥāq Ath-Thaʿlabi. They are evidence that Imam Ath-Thaʿlabi combined knowledge with practice and words with action, so he authored those great works from which the students of knowledge learned, and with which he benefited the nation.

This is not surprising for a man who strived in his quest for knowledge, so he worked day and night with firm determination and strenuous effort until people migrated to him from far and near areas. But unfortunately, the Islamic nation was deprived of this great heritage and huge works, as only a small amount of them reached us.

The following are the only writings of Ath-Thaʿlabiyy that I found:

1. **Qaṣaṣ Al-Anbiyā', known as ʿArā'is Al-Mājalis.**

It is a printed book that has several manuscripts.

In it, the author mentions the stories of the prophets, peace be upon them, and mentions the stories of those who are related to them, such as the destruction of Nimrod ibn Kanʿān, the story of the believer of Pharaoh's family, and so on.

It is full of strange stories and Israelite narrations, as is usually the case in books written on this topic, except in rare cases. These stories are sometimes narrated by Ath-Thaʿlabiyy with his chain of transmission, and sometimes he mentions sayings attributed to those who said them. He quotes a lot from the writers of biographies and reports, such as Muḥammad ibn Isḥāq, and others. Sometimes he attributes the saying in a general manner, as he says: "Those who have knowledge about the news of the former nations said." The author starts each story he presents with what was mentioned about it from the noble Qur'ān, and mentions the verses that were revealed about that prophet, or others, in the story he is telling.

Ath-Thaʿlabyy divided his book into sections, chapters, and sessions.

Those who wrote biography for Ath-Thaʿlabiyy all agreed to the attribution of this book to him.

Anyone who has knowledge and study of the Tafsir of Ath-Thaʿlabiyy, and knows about his shaykhs, does not doubt the attribution of this book to him.

2. **Nafā'is Al-ʿArā'is wa Yawāqīt At-Tījān fī Qaṣaṣ Al-Qur'ān.**

Brockelmann mentioned it and attributed it to Ath-Thaʿlabi, and he mentioned several written versions of it.

He also mentioned that this book was printed in Arabic in Egypt, Bombay, and Kashmir under the title of "'Arā'is At-Tījān" in the year 1295 AH, 1306 AH, and that it was translated into Turkish.

3. **Qaṣaṣ Al-Anbiyā':**

Brockelmann mentioned another book that is different from the previous book, according to his expression, and it talks about the prophets before our master Muḥammad, may Allah's peace and blessings be upon him, and there is a copy of it in Algeria.

4. **The story of Shamson the Prophet, peace be upon him.**

It was mentioned by the author of Muʿjam Al-Maṭbuʿāt.

5. **Story of Yūsuf, peace be upon him.**

It was mentioned by Brockelmann.

6. **Story of Mūsā, peace be upon him.**

It was mentioned by the author of Muʿjam Al-Maṭbuʿāt.

These three books were printed separately in Cairo in 1279 AH and 1299 AH.

For these three stories, Ath-Thaʿlabiyy held lengthy sessions for them in his book ʿArāʾis Al-Majālis, which makes it possible that it was taken from Al-ʿArāʾis, and Allah knows best.

7. **A blessed book mentioning those who died upon listening to the great Qurʾān.**

It is mentioned at the end of Tārikh Jurjān as one of the traditions that ʿAbdul-Qādir Ar-Rahāwiyy listened to its narration from ʿAbdul-Ghaniyy Al-Maqdisiyy in 596 AH. It is a manuscript version, and there is a copy of it in in Leiden and Hagia Sophia.

8. **Ad-Durrah Al-Fākhirah fi Al-Amthāl As-Sāʾirah.**

Brockelmann mentioned it, and said there is a written copy of it in Ragheb Pasha in Turkey (1079). He added: "Perhaps it is written by Abū Mansūr Ath-Thaʿālibiyy." In a marginal note of Brockelmann's book it is written: "Maybe this book is Ad-Durrah Al-Fākhirah fi Al-Amthāl As-Sāʾirah by Ḥamzah ibn Al-Ḥasan Al-Aṣfahāniyy."

9. **Al-Kāmil fi ʿUlūm Al-Qurʾān.**

Al-Wāḥidiyy mentioned it in the introduction to his Tafsir entitled "Al-Basīṭ" and said that he read it upon his Shaykh Al-Thaʿlabiyy. It is among his lost books.

10. **Rabīʿ Al-Mudhakkirīn.**

ʿAbd Al-Ghaffār Al-Fārisī, As-Suyūṭī, Ad-Dāwūdī and others attributed it to Ath-Thaʿlabi. It is lost, however.

11. **Al-Kashf wa Al-Bayān ʿan Tafsīr Al-Qurʾān.**

It is the greatest of Ath-Thaʿlabi's books. It is this great book, that I am doing research work on its first part.

A thorough and comprehensive study of this book, providing an introduction and authentication thereof, will be presented in the second chapter of this study, Allah willing.

## Eighth Topic: His death

Abū Isḥāq Ath-Thaʿlabiyy died in Muharram, in the year four hundred and twenty-seven AH (427 AH) in Naysābūr as stated by the majority of those who wrote a biography for Imam Ath-Thaʿlabiyy, may Allah have mercy upon him, and the first among them was ʿAbd Al-Ghāfir Al-Fārisiyy in his book "As-Siyāq Li Tārīkh Naysābūr. However, Ibn Khallikān in reported from others that Ath-Thaʿlabiyy died on Wednesday, the twenty third of Al-Muharram, in the year four hundred and thirty-seven (437).

Al-Isnawiyy tried to Al-Asnawi tried in "Tabaqāt Ash-Shāfiʿiyyah" to find an explanation for this saying that Ibn Khallikān reported, and said: "Al-Thaʿālibiyy is a writer, the author of poetry, prose and history. His name is ʿAbd Al-Malik and his nickname is Abū Manṣūr. He was named Ath-Thaʿālibiyy because he was a seller of fur who sewed the skins of foxes (Arabic: thaʿālib).He died in the year four hundred and twenty-seven. As Ibn Khallikān mistakenly believed that they were the same person, and according to those who made the same mistake before him, he considered this another report on the date of his death. The explanation of Al-Isnawiyy, however, is to be reconsidered since I found no one claiming that Ath-Thaʿālibiyy Abū Manṣūr died in 437 AH. Instead, I found some reports on the death date of Abū Manṣūr including that he died in 427 AH as stated by Al-Isnawiyy, in 429 AH as stated by Ibn Kathīr, and in 430 AH as stated by Ad-Dhahabiyy and Ibn Al-ʿImād.

Thus, the correct report on the death of Abū Isḥāq Ath-Thaʿlabiyy is that he died in the year (427 AH), especially that it is the saying of ʿAbd Al-Ghāfir Al-Farisiyy, who is more knowledgeable about the men of Naysābūr.

Futhermore, Ibn Khallikān did not name the one who said that, but he attributed it without specification. So, most probably the number was altered from twenty-seven to thirty-seven by way of mistake, especially that the two numbers are similar. Allah knows best.

# Chapter Two
# Introducing Al-Kashf wa Al-Bayān

It includes four topics:

First topic: Mentioning the name of the book and proving its attribution to its author.

Second topic: the sources the author relied on in his book.

Third topic: the author's approach in his book.

Fourth topic: importance of the book and its scientific value.

## First Topic: Book's name and proving its attribution to its author

### The book's name:

The Tafsir of Ath-Thaʿlabiyy is known as "Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān" which is definitively proven without the slightest doubt. This is due to many strong and mutually reinforcing evidences including the following:

12. Ath-Thaʿlabiyy himself, may Allah have mercy upon him, stated in the introduction to his Tafsir that he gave it this name, as he said: "I named it: "Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān".

If this was the only evidence, it would be sufficient, so how would be the case if we add the following evidences:

13. His close student and narrator of his Tafsir, Abū Al-Ḥasan Al-Wāhidiyy also gave him this name

as he said in the introduction to his Tafsir "Al-Basīṭ" in the context of his praise of his shaykh Ath-Thaʿlabiyy: "He wrote the Tafsir entitled "Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān".

1. Those who narrated this Tafsir with the chain of transmission on the authority of Ath-Thaʿlabiyy referred to it in their narration as "Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān", and among them are:

A - Ibn Khayr Al-Ishbīliyy (d. 575 AH) in the index of what he narrated on the authority of his shaykhs.

B - ʻIzz Ad-Dīn ibn Al-Athīr (d. 630 AH) in his book "Usd Al-Ghābah".

2. This name is found on the written copies of the book, and books that listed manuscripts of Tafsir books, such as the History of Arabic Literature by Brockelmann, and the Comprehensive Index to the Arabic-Islamic Manuscript Heritage.
3. It was mentioned by this name in books authored on listing the names of books and branches of knowledge like "Kashf Aẓ- Ẓunūn, Hadiyyat ʻArrāfīn and Muʻjam Al-Muʼallifīn". In this way, the previous evidences proved to us beyond any doubt that the name of this Tafsir is "Al-Kashf wa Al-Bayān ʻan Tafsir Al-Qurʼān".

## Proving the book's attribution to its author.

After it was proven to us that the name of the Tafsir of Ath-Thaʻlabiyy is "Al-Kashf wa Al-Bayān ʻan Tafsir Al-Qurʼān", we come to prove the attribution of this book to Imam Ath-Thaʻlabiyy.

So we say: The attribution of this book to Ath-Thaʻlabiyy is firmly established through strong evidence and clear proofs, which prove that this Tafsir is written by Ath-Thaʻlabiyy, which becomes a clear and well-known matter that does not accept argument or disagreement.

Among the proofs of attributing Al-Kashf wa Al-Bayān to Imam Ath-Thaʻlabiyy are the following:

1. The book is narrated with a connected chain of transmission back to its author. Among those who narrated it are:

A- Abū Al-Ḥasan Al-Wāhidiyy, the famous student of Imam Ath-Thaʻlabiyy and the narrator of his Tafsir.

In the Maḥmūdiyyah copy, which is the original copy for Al-Kashf wa Al-Bayān, a continuous chain of narrators was mentioned, narrated by the prominent reciter Abū ʻImrān Mūsā ibn ʻAliyy ibn Al-Ḥasan Al-Jazariyy, on the authority of his shaykh, Imam, the Hāfiẓ Abū Muḥammad ʻAbdullah ibn ʻAliyy At-Tikrītiyy in Shawwāl of the year five hundred and eighty-one

(581 AH). He said: "The shaykh and imam Abū Al-Faḍl ibn Abi Al-Khayr Al-Yamani, said: "Imam Abū Al-Ḥasan ʻAliyy ibn Aḥmad Al-Wāḥidi said: "The author Abū Isḥāq Ath-Thaʻlabi informed us…"

B- The Tafsir was narrated from another way on the authority of Al-Wāḥidi as well, as Ibn Khayr Al-Ishbīliyy narrated it in "Fahrasatu mā Rawāhu ʻan Shuyūkhihi" on the authority of his shaykh, Al-Qāḍī ʻIyāḍ with his chain of transmission to Al-Wāḥidi on the authority of Ath-Thaʻlabiyy. Al-Ishbīlī said: "The book of Al-Kashf wa Al-Bayān ʻan Tafsir Al-Qur'ān, authored by Professor Abū Isḥāq Aḥmad ibn Muḥammad Ath-Thaʻlabiyy, may Allah have mercy upon him, was narrated to me by Al- Qāḍī Abū Al-Faḍl ʻIyāḍ ibn Mūsā ibn ʻIyāḍ Al-Yaḥsubiyy, may Allah have mercy upon him. He said: ʻShaykh Abu Said Haydar ibn Yahya ibn Haydar ibn Yahya l-Hanbaliyy As-Sufiyy the resident of Makka narrated it to me by way of Ijāzah (authorization), among what he wrote to me by his own hand in Makkah as he said: ʻAl-Qādi Abu Al-Maḥāsin ʻAbd Al-Wāhid ibn Ismā'il Ar-Rūyāniyy related via Abū Al-Hasan ʻAliyy ibn Aḥmad Al-Wāḥidi via Abū Isḥāq Aḥmad ibn Muḥammad Ath-Thaʻlabiyy, its author.'

C- This Tafsir was also narrated by Imam Abū Muḥammad Al-Baghawiyy in his book "Maʻālim At-Tanzīl" via Ath-Thaʻlabiyy's student Abū Saʻīd Ash-Shurayhiyy Al-Khawārizmiyy. He said in the introduction of his Tafsir: "Most of what I quoted in it of commentary on the authority of ʻAbdullah ibn ʻAbbās, may Allah be pleased with them both, the outstanding scholar of this nation, and those after him from the followers and imams of the predecessors, was part of what Shaykh Abū Saʻīd Ash-Shurayhiyy Al-Khawārizmiyy related to me on the authority of Professor Abū Isḥāq Aḥmad ibn Muḥammad ibn Ibrāhim ATh-Thaʻlabiyy on the authority of his shaykhs. Then he mentioned the relevant chains of transmission.

D- Among those who narrated this Tafsir with a chain of transmission connected to its author, Imam ʻIzz Ad-Dīn Ibn Al-Athīr in his book Usd Al-Ghābah where he mentioned in the introduction to his book the great books from which he narrated hadiths and others, and mentioned in the first of these books the Tafsir of Ath-Thaʻlabiyy. Then he included his narration of this book on the authority of Ahmad ibn Khalaf Ash-Shīrāzī, who was the student of Ath-Thaʻlabiyy. He said: I was informed by Abū Al-ʻAbbās Aḥmad

ibn ʻUthmān ibn Abi ʻAliyy ibn Mahdi Al-Zarzāri, the righteous shaykh, may Allah have mercy upon him, that Masʻūd ibn Al-Ḥasan ibn Al-Qāsim Al-Asbahāni and Abū ʻAbdullah Al- Ḥasan ibn Al-ʻAbbās Ar-Rustumi both said: Aḥmad ibn Khalaf Ash-Shīrāzi said that Abū Isḥāq Aḥmad ibn Muḥammad ibn Ibrāhīm Ath-Thaʻlabiyy reported to us all the book of Al-Kashf wa Al-Bayān fi Tafsir Al-Qur'ān. I heard it from him from the beginning of the book to the end of Surat Al-Nisā'. As for the rest of the book I listened to some parts of it and had Ijāzah for some parts.

E-The book was also narrated by Al-Hāfiz Ibn Hajar Al-ʻAsqalāni (d. 852), the famous imam, in his book "Al-Muʻjam Al-Mufahras", in which he mentioned his narrations of the famous books, and the separate parts.

He narrated the Tafsir of Ath-Thaʻlabi on the authority of his student: Abū Saʻīd Al-Firrukhrādhi. Ibn Ḥajar, may Allah have mercy upon him, said: "The book of "Al-Kashf wa Al-Bayān fi Tafsir Al-Qur'ān by Abū Isḥāq Ath-Thaʻlabiyy. Al-Kamāl Aḥmad ibn ʻAliyy ibn ʻAbd Al-Ḥaqq informed us via direct verbal contact on the authority of Al-Ḥāfiz Abū Al-Ḥajjāj Al-Mizzi and Muḥammad Al-Qāsim ibn Muḥammad Al-Barzāli. Abū Al-Ḥasan ʻAliyy ibn Aḥmad ibn ʻAbd Al-Wāḥid ibn Al-Bukhāri related to us by way of Ijāzah, if not by recitation, on the authority of Manṣūr ibn ʻAbd Al-Munʻim and ʻAbdullah ibn ʻUmar Aṣ-Ṣaffār and Al-Mu'ayyad Aṭ-Ṭūsi that Abu Muḥammad Al-ʻAbbās ibn Muḥammad ibn Abi Manṣūr Al-ʻAṣṣāri Aṭ-Ṭūsi, knows as ʻAbbāsah informed that Abū Saʻīd Muḥammad ibn Saʻīd ibn Muḥammad ibn Firrukhrādh related that Abū Isḥāq Aḥmad ibn Muḥammad ibn Ibrāhīm An-Naysābūrī Ath-Thaʻlabi related that book to them."

F-Among those who narrated this book is the student of Abu Maʻshar ʻAbd Al-Karim ibn ʻAbd As-Samad Al-Qattan (d.478 AH), as reported by As-Subki in Tabaqat Ash-Shāfiʻiyyah where he said: "He narrated the Tafsir of Ath-Thaʻlabiyy on the authority of its author."

2. Among the proofs of the attribution of this commentary to Ath-Thaʻlabi is the scholars' agreement to benefit from it, either by quoting from it, abbreviating it, or the like, which will be discussed in detail when speaking about the importance of the book in the fourth topic.

3. Another proof is the wide fame of attributing this commentary to Ath-Thaʿlabi. You will hardly find a mention of Ath-Thaʿlabi in the books of biographers, unless it is associated with his Tafsir.

For example, ʿAbd Al-Ghāfir Al-Fārisiyy says about Ath-Thaʿlabiyy: "He is the author of glorious works, including his book of Tafsir that contains unique meanings and allusions, statements of trustworthy people, and multiple forms of parsing and Qirā'āt. There is also his book: "Al-ʿArā'is that is too famous to introduce."

Yāqūt Al-Ḥamawiyy says about him: "He is the exegete, author of the book that is widely circulated, known as Tafsir Ath-Thaʿlabiyy."

As-Suyuṭī: "He is the author of the well-known Tafsir."

His student Al-Wāḥhidī: "He wrote the Tafsir entitled: Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān."

Al-Qifṭī: "He authored the renowned book of Tafsir."

Ibn Khallikān: "He compiled the great book of Tafsir that surpassed all other books on that regard."

Adh-Dhahabī: "He wrote the great book of Tafsir."

Al-Isnawī: "He is the author of the known Tafsir."

As-Subkī: "He is the author of the Tafsir."

Thus, the mention of Ath-Thaʿlabiyy was associated with the mention of his Tafsir, which indicates that the book's attribution to him is very famous.

4. Added to the above proofs of the attribution of this Tafsir to Ath-Thaʿlabiyy, the multiple written copies of this book under the name of the book: Al-Kashf wa Al-Bayān ʿan Tafsir Al-Qur'ān, and the name of its author: Abū Isḥāq Aḥmad ibn Muḥammad Ath-Thaʿlabiyy.

The foregoing evidences and proofs definitively prove the attribution of Al-Kashf wa Al-Bayān to Abū Isḥāq Ath-Thaʿlabiyy, may Allah have mercy upon him.

## Second Topic: The author's sources

Knowing the author's sources in his book is of great importance and great benefit, it is considered a basis for revealing the methodology of the commentator, knowing the effort he made in his collecting knowledge from those sources, the way he followed in doing that that, and recognizing the additions he made. Shaykh Muḥammad Abū Zhahrah, may Allah have mercy upon him, said: "The methods of interpretation differ according to the sources used by the interpreter."

Moreover, knowing the sources shows the scientific value of the book and the scholarly status of the author. The more diverse and rich the sources, the more they indicate the author's extensive knowledge, the book's significance, and the abundance of the arts and knowledge it contains.

Ath-Thaʿlabiyy revealed the sources he used in "Al-Kashf wa Al-Bayān", as he mentioned these sources, and mentioned his chains of transmission to each source in the introduction to his book.

## Characteristics of these sources:

Ath-Thaʿlabi's sources in Al-Kashf wa Al-Bayān are characterized by the following:

1. **Chains of transmission:** Ath-Thaʿlabiyy related these sources through his chain of transmission back to their owners, which gave these sources significance and authentication.

This indicates that Ath-Thaʿlabiyy adopted the approach of chain of transmission in his narrations, and that his book is one of the most important books on narration and chain of transmission.

The number of chains of transmission with which he narrated these sources reached up to one hundred and five chains of narrators (105).

2. **Authenticity:** Ath-Thaʿlabiyy's sources are authentic, as he narrates the interpretation on the authority of the imams of interpretation themselves from among the companions and Tābiʿūn and their followers with his own chain of transmission rather than transmitting their statements from the books that reported them. Therefore, his book was a source for many books of interpretation after him.

3. **Abundance:** The abundance of sources of Al-Kashf wa Al-Bayān appears for those who read the words of Ath-Thaʿlabiyy in his introduction, as he says: I sought guidance from Allah Almighty to compile a comprehensive and organized book, that is complete and understood, extracted from about a hundred books of narrated collections, in addition to what I picked up from the comments, and the separate parts, and what I heard from the mouths of trustworthy shaykhs, that are close to three hundred shaykhs.
4. **Diversity:** Ath-Thaʿlabi's sources were variable, and included a number of sciences and knowledge. They were not limited to one type, which gave the book great importance and made it an encyclopedia of various sciences.

This diversity in Ath-Thaʿlabiyy's sources, according to what he mentioned in his introduction, is manifest through the following list:

A- Commentary of Ibn ʿAbbās.

B- Commentaries of the Tābiʿūn and those who followed them of the imams of Tafsir.

C- Commentaries of his shaykhs and contemporary scholars.

D- Books on Al-Wujūh and An-Naẓā'ir.

E- Books on the meaning of the Qur'ān.

F- Books on the unclear words of the Qur'ān.

G- Books on problematic words of the Qur'ān.

H- Books on Qirā'āt.

I- Books on Prohet's biography, history and battles.

5. **Comprehensiveness**: Through the diversity of the book's sources, it became clear to us that they included all that is related to interpretation, the sciences of the Qur'an, and others. These sources included both sides of interpretation based on reported tradition, and on personal reasoning as well, through the narratives of interpretation on the authority of Ibn ʿAbbās, the Tābiʿūn and the imams of interpretation who came after them, and also through the books on the meanings of the Qur'ān, its unclear words, Al-Wujūh and An-Naẓā'ir, its problematic words and Qirā'āt.

**Study of these references and their chains of narration:**

I studied these references while doing my research work on the introduction to the book as follows:

A- Authentication of the book and its attribution to its author.

B- Studying ATh-Tha'labiyy's chain of transmission by studying the biographies of his narrators, one by one, along with mentioning the sources of the biographies.

C – Judging the chain of transmission in addition to mentioning the relevant statements of scholars.

**Listing these sources:**

Although these sources will be mentioned later on in the introduction to the book, provided with a research study, I will mention them here briefly.

**First: Commentary of Ibn 'Abbās:**

He narrated it through five chains of transmission all on the authority of Ibn 'Abbās:

1. Via 'Aliyy ibn Ṭalḥah on the authority of Ibn 'Abbās.
2. Via 'Aṭṭiyyah Al-'Awfiyy on the authority of Ibn 'Abbās.
3. Via 'Aṭā' ibn Abī Rabāḥ on the authority of Ibn 'Abbās.

   He mentioned two other chains of transmission:

   a- Via Ibn Jurayj.

   b- Via Aḍ-Ḍaḥḥāk.
4. Via 'Ikrimah on the authority of Ibn 'Abbās.
5. Via Al-Kalbiyy on the authority Abū Ṣāliḥ on the authority of Ibn 'Abbās.

   There are three chains related to Al-Kalbiyy:

   A-Via Muḥammad ibn Fuḍayl.

   B-Via As-Suddiyy Aṣ-Ṣaghir.

   There are also two chains related to As-Suddiyy Aṣ-Ṣaghir:

   Via Yūsuf ibn Bilāl As-Sa'diyy.

   Via Ṣāliḥ ibn Muḥammad At-Tirmidhiyy.

   C-Via Ḥibbān ibn 'Aliyy Al-'Anaziyy.

**Second: Commentaries of the Tābiʿūn and those who followed them of the imams of Tafsir:**

1. Commentary of Mujāhid.

The author narrated it via three chains of transmission on the authority of Mujāhid:

A-Via Ibn Abī Najīḥ, from whom he narrated via two ways:

1. Via Muslim ibn Khālid Az-Zinjī.
2. Via Waqā'.

B-Via Ibn Jurayj.

C-Via Layth ibn Abī Sulaym.

2. Commentary of Aḍ-Ḍaḥḥāk.

The author narrated it via four chains of transmission on the authority of him:

A-Via Juwaybir.

B-Via ʿAliyy ibn Al-Ḥakam.

C-Via ʿUbayd ibn Sulaymān Al-Bāhiliyy.

D-Via Abū Rawq.

3. Commentary of ʿAṭā' ibn Abī Rabāḥ.
4. Commentary of ʿAṭā' ibn Abī Muslim Al-Khurāsāniyy.
5. Commentary of ʿAṭā' ibn Dīnār.
6. Commentary of Al-Ḥasan Al-Baṣriyy.
7. Commentary of Qatādah, Ath-Thaʿlabiyy narrated it from him via three chains of transmission:

A- Via Saʿīd ibn Abī ʿArūbah on the authority of Khārijah ibn Muṣʿab.

B-Via Shaybān An-Naḥwiyy.

C-Via Maʿmar ibn Rāshid.

8. Commentary of Abū Al-ʿĀliyah and Ar-Rabīʿ ibn Anas.
9. Commentary of Abū Jaʿfar Ar-Rāzī.
10. Commentary of Muḥammad ibn Kaʿb Al-Quraẓī.
11. Commentary of Muqātil ibn Ḥayyān.

12. Commentary of Muqātil ibn Sulaymān, Ath-Thaʿlabiyy narrated it through three chains of transmission on the authority of Muqātil.

    A-Via Al-Hudhayl ibn Ḥabīb.

    B-Via Isḥāq ibn Ibrāhīm At-Taghlibī.

    C-Via Abū ʿIṣmah Nūḥ ibn Abī Maryam.
13. Commentary of As-Suddī.
14. Commentary of Al-Ḥusayn ibn Wāqid.
15. Commentary of Ibn Jurayj.
16. Commentary of Sufyān Ath-Thawriyy.
17. Commentary of Sufyān ibn ʿUyaynah.
18. Commentary of Wakīʿ ibn Al-Jarrāḥ.
19. Commentary of Shibl ibn ʿAbbād Al-Makkiyy.
20. Commentary of Warqāʾ ibn ʿAmr.
21. Commentary of Zayd ibn Aslam narrated by his son ʿAbdur-Raḥmān ibn Zayd.
22. Commentary of Rawḥ ibn ʿUbādah.
23. Commentary of Muḥammad ibn Yūsuf Al-Fāriyābī.
24. Commentary of Qabīṣah ibn ʿUqbah.
25. Commentary of Abū Ḥudhayfah An-Nahdī.
26. Commentary of Saʿīd ibn Manṣūr.
27. Commentary of ʿAbdullah ibn Wahb Al-Qurashī.
28. Commentary of ʿAbd ibn Ḥumayd.
29. Commentary of Muḥammad ibn Ayyūb Ar-Rāzī.
30. Commentary of ʿAbdur-Raḥmān ibn Kaysān Al-Aṣamm.
31. Commentary of ʿAbdullah ibn Saʿīd Al-Ashajj.
32. Commentary of Abū Ḥamzah Ath-Thumālī.
33. Commentary of Al-Musayyib ibn Sharīk.

**Third: The commentaries of his shaykhs which he listed under the title: compilations of contemporary scholars:**

1. Commentary of his shaykh: ʻAbdullah ibn Ḥāmid Al-Aṣbahānī.
2. Commentary of his shaykh: Abū Bakr ibn ʻAbdūs.
3. Commentary of his shaykh: Abū ʻAmr Al-Furātī.
4. Commentary of his shaykh: Abū Bakr ibn Fūrak.
5. Commentary of Jibrīl, peace be upon him.
6. Commentary of the Prophet (PBUH).
7. Commentary of the companions, may Allah be pleased with them.

These three commentaries are compiled by his shaykh Muḥammad ibn Al-Qāsim Al-Fārisiyy Al-Faqīh.

1. Book of Al-Wāḍiḥ by Abū Muḥammad ʻAbdullah ibn Al-Mubārak Ad-Dīnawarī.
2. Book of Ḥaqā'iq At-Tafsīr by his shaykh Abū ʻAbdur-Raḥmān As-Sulamī.

**Fourth: His sources from books written on Al-Wujūh wa An-Naẓā'ir:**

1. Book of Al-Wujūh by Ibn ʻAbbās.
2. Book of Al-Wujūh wa An-Naẓā'ir by Muqātil ibn Sulaymān.
3. Book of An-Naẓā'ir by ʻAliyy ibn Al-Ḥusayn ibn Wāqid.

**Fifth: His sources from books on the meanings of the Qur'ān:**

1. Meanings of the Qur'ān by Al-Farrā'.
2. Meanings of the Qur'ān by Al-Kisā'iyy.
3. Meanings of the Qur'ān by Abū ʻUbayd.
4. Meanings and parsing of the Qur'ān by Az-Zajjāj. The author narrates it via two chains of transmission.
5. An-Naẓm by Abū ʻAliyy Al-Jurjānī.

**Sixth: His sources from books written on unclear words of the Qur'ān:**

1. Majāz Al-Qur'ān by Abū ʻUbaydah.
2. Gharīb Al-Qur'ān by Al-Akhfash.
3. Gharīb Al-Qur'ān by An-Naḍr ibn Shumayl.
4. Gharīb Al-Qur'ān by Al-Mu'arrij As-Sadūsī.

5. Tafsīr Gharīb Al-Qur'ān by Ibn Qutaybah, which the author narrates via two chains of transmission.

**Seventh: His sources from books on explaining problematic words of the Qur'ān:**

1. Mushkil Al-Qur'ān by Quṭrub.
2. Ta'wil Mushkil Al-Qur'ān by Ibn Qutaybah. The author narrated it through two chains of transmission.

**Eighth: His sources from Qirā'āt books:**

1. Qirā'at Al-Faḍl ibn Al-'Abbās Al-Anṣārī.
2. Qirā'at Khalaf ibn Hishām Al-Bazzār.
3. Qirā'at Abū 'Ubayd Al-Qāsim ibn Sallām which the author narrates via four chains of transmission on the authority of 'Aliyy ibn 'Abd Al-'Azīz Al-Makkī, the narration of Abū 'Ubayd.
4. Qirā'at Abū Ḥātim Sahl ibn Muḥammad As-Sijistānī.
5. Qirā'at Abū Mu'ādh An-Naḥwī.
6. Qirā'at Hārūn ibn Ḥātim Al-Muqri'.
7. Qirā'at Muḥammad ibn Yaḥyā Al-Quṭay'ī.
8. Kitāb As-Sab'ah by Abū Bakr ibn Mujāhid, which the author narrated via three chains of transmission.
9. Kitāb As-Sab'ah by Abū Bakr An-Naqqāsh.

10- Kitāb Al-Anwār by Ibn Muqsim Al-'Aṭṭār.

11- Book of Al-Ghāyah by Ibn Mahrān.

**Ninth: His sources from books of battles biographies and history:**

1. Book of Al-Mubtada' by Wahb ibn Munabbih.
2. Book of Al-Maghāzī by Ibn Isḥāq which Ath-Tha'labī narrated on the authority of its author via three chains of transmission.

There are four topics to be discussed in this chapter:

3. The first topic is divided into two points: 1- The title of the book. 2- the evidence of Atha'labiyy's authorship.

4. The second topic covers the sources which the author relied on as follows: 1- The unique characteristics of these sources. 2- The list of these sources which are divided into nine sections:

   a- The Tafsīr of Ibn ʻAbbās.

   b- The Tafsīr of "Atābiʻīn (The companions of the Prophet's companions) and the great scholars who followed their path.

   c- The sources of the Tafsīrs attributed to his teachers. He chose the following title of these sources: "The Volumes of the Contemporaries".

   d- Athaʻlabiyy's sources from the books which contain different meanings of the same words mentioned in different places in the Qur'ān (Alwūjūh wa Annaẓā'ir).

   e- The books which contain the meaning of vocabulary mentioned in the Qur'ān (Maʻānī Al-Qur'ān).

   f- The books of ambiguous words mentioned in the Qur'ān (Gharīb Al-Qur'ān).

   g- The books of seemingly paradoxical meanings in the Qur'ān (Mushkil Al-Qur'ān).

   h- The books of Qirā'āt (readings and recitations)

   i- The books of the Prophet's life and his battles as well as the books of history.

5. The third topic covers the author's methodology in his book as follows:
6. The general outline of the author's methodology which is mentioned in the introduction of his book as follows:

   a- The categories of the Qur'ān interpreters.

   b- The purpose of writing this book.

   c- The description of the book.

   d- Athaʻlabiyy's methodology and approach of interpretation.

   e- The sources which are mentioned in his introduction of the book.

   f- The types of scholarly material in the Disclosure and Explanation.

7. The author's detailed methodology of his book
8. Athaʻlabiyy's methodology is based on:

a- The interpretation of the Qur'ān by the Qur'ān.

b- The interpretation of the Qur'ān by the Sunnah.

c- The interpretation of the Qur'ān by the opinions of the Prophet's companions.

d- The interpretation of the Qur'ān by "Atābi'īn's opinions.

e- The interpretation of the Qur'ān by the opinions of the followers of "Atābi'īn and the people who followed them as well as the Isrā'īlīāt (the narrations taken from Jewish sources).

f- Atha'abiyy's opinion on Ṣūfī and subtle interpretations.

9. The Qur'ānic sciences:

a- The names of Sūrahs.

b- The number of verses, words, and letters in the Sūrah.

c- Makkī and Madanī Sūrahs (the Sūrahs which were revealed in Makkah or Madīnah)

d- The circumstances of revelation.

e- Waqf and 'ibtidā' (knowledge of how to stop and begin recitation).

f- Qirā'āt (readings and recitations).

g- Nāsikh and Mansūkh (An abrogated text or ruling is called Mansūkh, and the text or ruling which abrogates is called Nāsikh).

h- The connection of the meaning of different verses.

i- The final revealed parts of Qur'ān.

10. Atha'labiyy's methodology with regards to Ḥadīths and chains of narration ('isnād).

11. The issues related to 'Aqīdah (creed) and his responses to different sects.

12. The aspect of Islamic jurisprudence.

13. Arabic language and how Atha'labiyy relies on it.

14. The historical aspect.

15. The fourth topic covers the significance of this book and its scholarly value as follows:

a- The scholars' praise of this book.

b- The unique characteristics of this book.

c- How scholars paid close attention to this book as well as the benefits derived from it.

d- An analysis of the critique of the Disclosure and Explanation.

## The first topic

## The title of the book and the evidence of authorship

### The first subject matter: the title of the book.

The title of Tafsīr Athaʿlabiyy is: the Disclosure and Explanation on the Interpretation of the Qur'ān. This title is undoubtedly correct as there is robust and hard evidence for that fact:

1. Athaʿlabiyy (may Allah grant him mercy) unequivocally wrote the title of the book in the introduction of the interpretation. He said: "I entitled this book 'the Disclosure and Explanation on the Interpretation of the Qur'ān'". This evidence is not just only sufficient on its own; it is also supported by other pieces of evidence.
2. Athaʿlabiyy's narrator and adherent student, Abā Alḥassan Alwāḥidiyy also wrote the same title of the book in his interpretation entitled 'albasīṭ' (uncomplicated (when he commended his teacher, Athaʿlabiyy as follows: "He wrote a Tafsīr entitled: the Disclosure and Explanation on the Interpretation of the Qur'ān."
3. Those who narrated this Tafsīr through the chain of narration of the two people called Athaʿlabiyy (Athaʿlabīyayn) mentioned the title as the Disclosure and Explanation on the Interpretation of the Qur'ān. Some of the narrators are:

a- Ibn Khayr Al'ishbīliyy (575 Hijrī) mentioned the title in the index of his narrations via his teachers.

b- 'izz Addīn, Ibn Al'athīr (630 Hijrī) mentioned the title in his book 'Usd Alghābah (The Lions of the Forest)

4. This title is the one mentioned in the handwritten copies of the book. In addition to the books that mentioned the manuscripts of the Tafsīr like

the History of the Arabic Written Tradition by Carl Brockelmann and the Complete Manuscripts of the Handwritten Islamic and Arab Legacy.

5. This title was mentioned in the publications which covered all the titles of different books and specializations like: Kashf Aẓunūn (the Disclosure of Speculations), Hidīah Al'ārifīn, and Mu'jam Almū'alifīn (the List of Authors' names).

All these points unquestionably prove that the title of the Tafsīr is Disclosure and Explanation on the Interpretation of the Qur'ān.

**The second subject matter: the evidence of authorship.**

After proving that the title of Tafsīr Atha'labiyy is the Disclosure and Explanation on the Interpretation of the Qur'ān, let's prove that Imām Atha'labiyy wrote this book.

The evidence is very strong that Atha'labiyy wrote this book based on unshakable proofs and clear-cut authentication. The robustness of evidence leaves no room for doubt or argument.

**Here are some of the proven facts about the authorship of the book:**

1. **The book reached us via connected chain of narration all the way to Atha'labiyy.** Some of the narrators of this Tafsīr are:

a- Abū Alḥassan Alwāḥidiyy- the well-known student of Imām Atha'labiyy and the narrator of his Tafsīr. In the first copy called Almaḥmūdīah (the original copy) of the Disclosure and Explanation on the Interpretation of the Qur'ān, a connected chain of narration was narrated by Amuqri' Abū 'imrān Mūsā ibn 'Aliyy ibn Alḥassan Aljazariyy via his Sheikh, the unrivaled Imām Alḥāfiẓ Abī Muḥammad 'Abdullah ibn 'Aliyy Atikrītiyy in the month of Shawwāl in the year 581 said: "The Sheikh and Imām, the insightful person in the eastern hemisphere, Abū Alfaḍl ibn Abī Alkhayr Alyamaniyy said, the Imām Abū Alḥassan 'Aliyy ibn Aḥmad Alwāḥidiyy said, the author Abū Isḥāq Atha'labiyy said…"

b- The Tafsīr was also narrated form a different chain of narration via Alwāḥidiyy. Ibn Khayr Al'ishbīliyy mentioned 'in the list which has the names of his teachers' via his Sheikh Alqāḍī 'īāḍ based on his chain of narration all the way to Alwāḥidiyy via Atha'labiyy; Al'ishbīliyy said: "The book Disclosure and Explanation on the Interpretation of the Qur'ān was

written by the Al'ustādh Abī Isḥāq Aḥmad ibn Muḥammad Atha'labiyy (may Allah grant him mercy). The jurisprudent and judge Abū Alfaḍl 'īāḍ ibn Mūsā ibn 'īāḍ Alyaḥṣabiyy (may Allah grant him mercy) sent me a letter which stated that Ashaykh Abū Sa'īd Ḥaydar ibn Yaḥīā ibn Ḥaydar ibn Yaḥīā Alḥanbaliyy Aṣūfī who was a resident of Makkah who handwrote that from Makkah (may Allah protect it) said, Alqāḍī Abū Almaḥāsin 'Abd Al-Wāḥid ibn 'Ismā'īl Arrūayāniyy said, Abū Alḥassan 'Aliyy ibn Aḥmad Alwāḥidiyy via Abī Isḥāq Aḥmad ibn Muḥammad Atha'labiyy, the author of the book."

c- This Tafsīr was also mentioned by Imām Abū Muḥammad Albaghawiyy in his book Ma'ālim Atanzīl via the student of Atha'labiyy Abī Sa'īd Ashurayḥiyy Alkhawārizmiyy. In the introduction to his Tafsīr, he said: "And the Tafsīr which I narrated via 'Abdullah ibn 'Abbās (may Allah be pleased with him and his father) and those who came after him-Attābi'īn and the Imāms of the first three generations after the revelation of the Qur'ān (Salaf) is mostly known through my sheikh Abū Sa'īd Aḥmad ibn Muḥammad Asharīḥī Alkhawārizmiyy who directly narrated to me via Al'ustādh Abī Isḥāq Aḥmad ibn Muḥammad ibn 'Ibrāhīm Atha'labiyy via his teachers." Then he mentioned the chains of narration.

d- Imām 'izz Addīn, Ibn Al'athīr narrated this Tafsīr through a connected chain of narration all the way to the author in his book 'Usd Alghābah. He mentioned the main books that he took the Ḥadīths and other narrations from in the introduction of his book. Tafsīr Atha'labiyy was among the first books he mentioned. He also mentioned his narration of this book via the student of Atha'labiyy, Aḥmad ibn Khalaf Alshīrāziyy. He said: "Abū Al'abbās Aḥmad ibn 'Uthmān ibn Abī 'Aliyy ibn Mahdiyy Azirzāriyy, the righteous Sheikh (may Allah, the Almighty grant him mercy) said, Arra'īs (the chief) Mas'ūd ibn Alḥassan ibn Alqāsim Al'aṣbahāniyy and Abū 'Abdillah Alḥassan ibn Al'abbās Arrustumiyy said, Aḥmad ibn Khalaf Ashiīrāziyy said, Abū Isḥāq Aḥmad ibn Muḥammad ibn 'Ibrāhīm Atha'labiyy narrated all of the book of the Disclosure and Explanation on the Interpretation of the Qur'ān. I repeated Atha'labiyy's interpretation of the Qur'ān from Sūrat Al-Fātiḥah to the end of Sūrat An-Nisā' to him but I heard some of his interpretation from Sūrat Al-Mā'idah to the end of the Qur'ān and I was taught the parts which I haven't heard directly from him through a connected chain of narration to

him. When I say ‘akhbaranā’ (he told me), this means that there is a chain of narration to Athaʿlabiyy, for example: ‘Aḥmad via his chain of narration told me…’”

e- The well-known Imām, Alḥāfiẓ ibn Ḥajar Alʿasqalāniyy (852 Hijrī) narrated the title of the Tafsīr in his book Almuʿjam Almufahras (Numerated Index) in which he mentioned his narrations of the well-known books and different chapters. He narrated the Tafsīr of Athaʿlabiyy via his student Abī Saʿīd Alfarurādiyy. Ibn Ḥajar (may Allah grant him mercy) said: “The book entitled the Disclosure and Explanation on the Interpretation of the Qur’ān by Abī Ishāq Athaʿlabiyy. Alkamāl Aḥmad ibn ‘Aliyy ibn ‘Abd Al-Ḥaq directly told me that Alḥāfiẓ Abī Alḥajjāj Almizī and Abī Muḥammad Alqāsim ibn Muḥammad Albirzāliyy and others said, Abū Alḥassan ‘Aliyy ibn Aḥmad ibn ‘Abd Al-Wāḥid ibn Albukhāriyy through a connected chain of narration if not directly heard it from him via Manṣūr ibn ‘Abd Almunʿim, ‘Abdullah ibn ‘Umar Aṣaffār, and Almū’ayad ibn Muḥammad Aṭūsiyy who is known as ‘Abbāsah said, Abū Saʿīd Muḥammad ibn Saʿīd Ibn Muḥammad ibn Farukhrādhiyy said, Abū Isḥāq Aḥmad ibn Muḥammad ibn ’Ibrāhīm Annaysābūriyy Athaʿlabiyy.”

f- Abū Maʿshar ‘Abd Al-Karīm ibn ‘Abd Aṣ-Sammad Al-Qaṭān (478 Hijrī), the student of the author was also one of the narrators of this Tafsīr. Asubkī also narrated that Abū Maʿshar narrated that in Tabaqāt Ashāfiʿīah (A book about the Shāfiʿī scholars). He said about him: “He narrated the Tafsīr of Athaʿlabiyy.”

2. The citation, summarization, etc. of Tafsīr Athaʿlabiyy by different scholars are clear evidence of the authorship of Athaʿlabiyy. This will be covered in the fourth section about the significance of this book.
3. Most of the books which include the lists of scholars’ names mention Athaʿlabiyy as the author of his Tafsīr.

For example, ‘Abd Al-Ghāfir Alfārisiyy said about Athaʿlabiyy: “The author of great volumes like the Tafsīr which includes all kinds of unique meanings, indications, insightful quotations, different rules of diacritical marks and Qirā’āt (readings or methods of recitation). In addition to the book of Newly-weds and Stories which is so well-known that it needs no reminder.”

Yāqūt Alḥamawiyy also narrated via him: "The interpreter, the author of the well-known book, which is known as Tafsīr Athaʿlabiyy."

Asuīūṭiyy said: "The author of the well-known Tafsīr."

Alwāḥidiyy, his student, said: "He is the author of the Tafsīr entitled the Disclosure and Explanation on the Interpretation of the Qur'ān."

Alqifṭī said: "He is the author of the well-known Tafsīr."

Ibn Khalikān said: "He is the author of the great Tafsīr, which surpassed other books of Tafsīr."

Adhahabiyy said: "He is the author of the great book of Tafsīr."

Al'asnawiyy said: "He is the author of the well-known Tafsīr."

Asubkī said: "The author of the book of Tafsīr."

Athaʿlabiyy was mentioned along with his Tafsīr, which proves that his authorship of this book is vastly well-known.

4. There is additional evidence to the previously mentioned pieces of evidence that Athaʿlabiyy wrote this book: The multitude of handwritten copies of this book which are entitled the Disclosure and Explanation on the Interpretation of the Qur'ān and the name of the author is: Abī Isḥāq Aḥmad ibn Muḥammad Athaʿlabiyy.

These previously mentioned pieces of evidence and proofs undeniably show that the Disclosure and Explanation on the Interpretation of the Qur'ān is written by Abī Isḥāq Athaʿlabiyy (may Allah grant him mercy).

## The second topic: The sources which the author relied on in his book the Disclosure and Explanation on the Interpretation of the Qur'ān

There is a great benefit and significance of knowing the sources which the author relied on in his book. This is essential to get to know about the methodology of the interpreter, his exerted effort to find these sources, his methods, and his views added to these sources.

Muḥammad Abū Zahrah (may Allah grant him mercy) said: "The methodologies of the Tafasīr (interpretations of the Qur'ān) vary according to the different sources which the interpreter relies upon."

The sources also show the academic value of the book as well as the scholarly level of the author. The variety and multitude of sources are directly proportional to the knowledge of the author, the significance of the book, and the mastery of different fields and techniques.

Athaʿlabiyy explicitly mentioned his sources in the Disclosure and Explanation on the Interpretation of the Qur'ān and he also mentioned the chains of narration of each source in the introduction of his book.

These sources are uniquely characterized with certain characteristics which will be clarified in the following topic then the list of these sources will be mentioned in the second topic by Allah's Will.

1. **The characteristics of these sources:**

These are the following characteristics of Athaʿlabiyy's sources in his book:

2. **The chains of narration**: Athaʿlabiyy narrated these sources through his own chains of narration all the way to the narrator, which added significance and authenticity to these sources.

This proves that Athaʿlabiyy was a narrator of chains of narration (ʾisnād) and his book is one of the most important books of narrations and chains of narration. The number of chains of narration of the sources in his book are 105.

3. **Originality**: the sources of Athaʿlabiyy are original. He directly narrates the Tafsīr via the great scholars of Tafsīr all the way to the Prophet's companions, ʾAtābiʿīn (the followers of companions) and their followers based on his own chain of narration. He never cited the books

which narrated these sources; therefore, he is a source of many other books of Tafsīr after him.

4. **The multitude of sources**: the many sources of the Disclosure and Explanation on the Interpretation of the Qur'ān are clearly known to the one who reads Atha'abiyy's introduction. He said: "I prayed 'istikhārah' (asking Allah to help the Muslim make a choice) to write a book which is comprehensive, scrutinized, exemplary, refined, fathomable, systemized, and derived from about 100 books that are collected and directly heard from the teachers themselves. This is without mentioning the commentaries, different parts, and directly acquired knowledge from trustworthy Sheikhs who are approximately 300."
5. **Variety**: the sources of Atha'labiyy are various. They include many fields and technical knowledge without a focus on one type of specialization. All of this added so much value to this book and turned it into an encyclopedia of a variety of sciences.

Here is a list which proves relying upon a variety of sources as mentioned in the introduction of his book as follows:

a- Tafsīr Ibn 'Abbās

b- Tafsīrs of "Atābi'īn (the followers of companions) and the great scholars of Tafsīr who came after them.

c- The Tafsīrs of his Sheikhs and contemporaries.

d- The books of different meanings of same words mentioned in different places in the Qur'ān (Alwūjūh wa Annaẓā'ir)

e- The books of the meaning of vocabulary mentioned in the Qur'ān (Ma'ānī Al-Qur'ān)

f- The books of ambiguous words mentioned in the Qur'ān (Gharīb Al-Qur'ān)

g- The books of seemingly paradoxical meanings in the Qur'ān (Mushkil Al-Qur'ān)

h- The books of Qirā'āt (readings and recitations)

i- The books of the Prophet's life and battles as well as the books of history.

6. **Comprehensiveness**: due to the variety of sources which are relied upon in this book, the book included everything about Tafsīr, Qur'ānic sciences, etc. These sources included the Tafsīr based on the two Islamic schools of Ḥadīth (narrations) and Arra'ī (process of analogical reasoning) through the narrations of Tafsīr via Ibn ʻAbbās, "Atābiʻīn, and the great scholars of Tafsīr who came after them in addition to the books of Maʻānī Al-Qur'ān, Gharīb Al-Qur'ān, Alwūjūh wa Annaẓā'ir, Mushkil Al-Qur'ān, and the Qirā'āt.

In the following pages by Allah's Will, these sources will be closely analyzed as follows:

a- The authentication of the book and the authorship of Athaʻlabiyy.

b- The scrutiny of Athaʻlabiyy's chains of narration via a close examination of all the narrators along with mentioning the source of information about the narrators.

c- The soundness of the chains of narration along with mentioning the opinions of scholars with regards to that.

7. **The mention of these sources:** These sources will be mentioned here in brief. Then, by Allah's Will, I will cover the detailed explanation and scrutiny of Athaʻlabiyy's introduction.

### A- Tafsīr Ibn ʻAbbās

The author had five chains of narrations via Ibn ʻAbbās:

a- ʻAliyy ibn Abī Talḥah via Ibn ʻAbbās.

b- ʻaṭīah Alʻūfī via Ibn ʻAbbās.

c- ʻaṭā' ibn Rabāḥ via Ibn ʻAbbās; there are two chains of narration to ʻaṭā':

8. Ibn Jurayj.

9. Aḍaḥāk.

d- ʻikrimah via Ibn ʻAbbās.

e- Alkalbiyy via Abī Ṣāliḥ via Ibn ʻAbbās; there are three chains of narration to Alkalbiyy:

a- Muḥammad ibn Fuḍayl.

b- Assudiyy Aṣaghīr (the young one); there are two chains of narration to Assudiyy Aṣaghīr:

1. Yūsuf ibn Bilāl Asa‘diyy.
2. Ṣāliḥ ibn Muḥammad Attirmidhiyy.

c- Ḥibān ibn ‘Aliyy Al‘anziyy.

**B- Tafsīrs of ”Atābi‘īn and the great scholars who followed them:**

1. Tafsīr Mujāhid. There are three chains of narration to Mujāhid:

   Ibn Abī Najīḥ who has two chains of narration:

   a- Muslim ibn Khālid Azzinjiyy.

   b- Warqā’

   Ibn Jurayj.

   Layth ibn Abī Sulaym.

   Tafsīr Aḍaḥāk. There are four chains of narration to him:

- Juaybīr.
- ‘Aliyy ibn Alḥakam.
- ‘Ubayd ibn Sulaymān Albāhiliyy.
- Abī Rawq.

2. Tafsīr ‘aṭā’ ibn Abī Rabāḥ.
3. Tafsīr ‘aṭā’ ibn Abī Muslim Akhurāsāniyy.
4. ‘aṭā’ ibn Dīnār.
5. Alḥassan Albaṣriyy.

   Tafsīr Qatādah. Atha‘labiyy had three chains of narration to him:

- Sa‘īd ibn Abī ‘arūbah. He narrated via Khārijah ibn Muṣ‘ab.
- Shaybān Annaḥawiyy.
- Ma‘mar ibn Rāshid.

6. Tafsīr Abī Al‘ālīah and Arrabī‘ ibn Anas.
7. Tafsīr Abī Ja‘far Arrāzī.
8. Tafsīr Muḥammad ibn Ka‘b Alquraẓiyy.
9. Tafsīr Muqātil ibn Ḥayān.
10. Tafsīr Muqātil ibn Sulaymān. Atha‘labiyy had three chains of narration to Muqātil:

- Alhudhayl ibn Ḥabīb.
- Isḥāq ibn ’Ibrāhīm Ataghlibiyy.
- Abī ‘iṣmah Nūḥ ibn Abī Maryam.

11. Tafsīr Assudiyy Alkabīr (Assudiyy, the senior)
12. Tafsīr Alḥassan ibn Wāqid.
13. Tafsīr Ibn Jurayj.
14. Tafsīr Sufyān Athawriyy.
15. Tafsīr Sufyān ibn ‘Uyaynah.
16. Tafsīr Wakī‘ ibn Aljarrāḥ.
17. Tafsīr Shibl ibn Ghabbād Almakkiyy.
18. Tafsīr Warqā’ ibn ‘Amr.
19. Tafsīr Zayd ibn Aslam which is narrated by his son, ‘Abdurraḥmān ibn Zayd.
20. Tafsīr Rawḥ ibn ‘Ubādah.
21. Tafsīr Muḥammad ibn Yūsuf Alfirīābī.
22. Tafsīr Qabīyṣah ibn ‘Uqbah.
23. Tafsīr Abī Ḥudhayfah Annahdiyy.
24. Tafsīr Sa‘īd ibn Manṣūr.
25. Tafsīr ‘Abdullah ibn Wahb Alqurashiyy.
26. Tafsīr Ibn Ḥumayd.
27. Tafsīr Muḥammad ibn Ayūb Arrāzī.
28. Tafsīr ‘Abdurraḥmān ibn Kaysān Al’aṣam.
29. Tafsīr ‘Abdullah ibn Sa‘īd Al’ashaj.
30. Tafsīr Abī Ḥamzah Athumāliyy.
31. Tafsīr Almusayib ibn Sharīk.

**C- His sources taken from the Tafsīrs of his scholars. Athaʿlabiyy chose the title as** the Volumes of the Contemporaries**, which are:**

1. The Tafsīr of his sheikh: ʻAbdullah ibn Ḥāmid Al'aṣbahāniyy.
2. The Tafsīr of his sheikh: Abī Bakr ibn ʻAbdūs.
3. The Tafsīr of his sheikh: Abī ʻAmr Alfurātī.
4. The Tafsīr of his sheikh: Abī Bakr ibn Furak.
5. The Tafsīr of Jibrīl (PBUH).
6. The Tafsīr of the Prophet (PBUH).
7. The Tafsīr of the Prophet's companions (may Allah be pleased with all of them) and the three Tafsīrs written by his sheikh: Muḥammad ibn Alqāsim Alfārisiyy Alfaqīh (the jurisprudent).
8. 'Kitāb Alwāḍiḥ' (the clear book) by Abī Muḥammad 'Abdullah ibn Almubārak Addīnawariyy.
9. 'Ḥaqā'iq At-Tafsīr' (the truth of Tafsīr) by his sheikh: Abī 'Abdurraḥmān Assulamiyy.

**D- Athaʿlabiyy's sources of the books which tackle different meanings of same words mentioned in different places in the Qur'ān (Alwūjūh wa Annaẓā'ir)**

1. The book of Wūjūh by Ibn ʻAbbās.
2. The book of Wūjūh wa Annaẓā'ir by Muqātil ibn Sulaymān.
3. The book of Annaẓā'ir by ʻAliyy ibn Alḥusayn ibn Wāqid.

**E- Athaʿlabiyy's sources of books which tackle the meaning of vocabulary mentioned in the Qur'ān (Maʿānī Al-Qur'ān):**

1. Maʿānī Al-Qur'ān by Alfarrā'.
2. Maʿānī Al-Qur'ān by Alkisā'ī.
3. Maʿānī Al-Qur'ān by Abī 'Ubayd.
4. Maʿānī Al-Qur'ān and 'iʿrābuh (the meaning and diacritical marks) by Azzajāj. The author narrates this via two chains of narration.
5. Kitāb Annaẓm (syntax) by Abī 'Aliyy Aljurjānī.

**F- Athaʿlabiyy's sources of books which tackle ambiguous words mentioned in the Qur'ān (Gharīb Al-Qur'ān):**

1. Majāz Al-Qur'ān (the metaphors in Qur'ān) by Abī 'Ubaydah.
2. Gharīb Al-Qur'ān by Al'akhfash.
3. Gharīb Al-Qur'ān by Annaḍr ibn Shumayl.
4. Gharīb Al-Qur'ān by Almū'rij Asadūsiyy.
5. Tafsīr Gharīb Al-Qur'ān by Ibn Qutaybah. The author narrates this via two chains of narration.

**G- Athaʿlabiyy's sources of books which tackle seemingly paradoxical meanings in the Qur'ān (Mushkil Al-Qur'ān):**

1. Muskil Al-Qur'ān by Quṭrub.
2. The interpretation of Muskil Al-Qur'ān by Ibn Qutaybah. The author narrates this via two chains of narration.

**H- Athaʿlabiyy's sources of books which cover readings and recitations (Qirā'āt):**

1. Qirā'ah of Alfaḍl ibn 'Abbās Al'anṣāriyy.
2. Qirā'ah of Khalaf ibn Hishām Albazzāz.
3. Qirā'ah of Abī 'Ubayd Alqāsim ibn Sallām. The author narrates this via four chains of narration via 'Aliyy ibn 'Abd Al-'azīz Almakkiyy via Abī Abī 'Ubayd via Abī 'Ubayd.
4. Qirā'ah of Abī Ḥātim Sahl ibn Muḥammad Assijistāniyy.
5. Qirā'ah of Abī Muʿādh Annaḥawiyy.
6. Qirā'ah of Hārūn ibn Ḥātim Almuqri'.
7. Qirā'ah of Muḥammad ibn Yaḥīā Alqaṭīʿī.
8. Kitāb Assabʿah (the book of seven Qirā'āt) by Abī Bakr ibn Mujāhid. The author narrates this via three chains of narration.
9. Kitāb Assabʿah (the book of seven Qirā'āt) by Abī Bakr Annaqāsh.
10 - Kitāb Al'anwār (the book of lights) by Ibn Miqsam Alʿaṭār.
11 -Kitāb Alghāyah (the book of purpose) by Ibn Mihrān.

**I- Athaʿlabiyy's sources of books which cover the Prophet's life and his battles as well as the books of history:**

10. Kitāb Almubtada' (the book of the beginning) by Wahb ibn Munabih.
11. Kitāb Al-Maghāzī (the book of the Prophet's battles) by Ibn Isḥāq. The Author narrates this via three chains of narration.

## The third topic: The author's methodology in his book

### The general overview of the author's methodology based on his introduction:

One of the important factors which can help the researcher figure out the general outline of the author's methodology in his book is the introduction of his book, especially that the author explicitly expressed his methodology and outline in his book as well as showing the purpose of writing his book and highlighting his sources. Then the researcher can discover the details of this methodology through research, investigation, close examination, and comparison of the rules which the author mentioned in his introduction with the practical implementation in the rest of the book.

Athaʿlabiyy (may Allah grant him mercy) has written an important introduction of his book. He mentioned the main outline of his book as follows:

The author started his book by praising Allah and asking Allah to grant blessings and peace upon the Messenger of Allah (PBUH) then he mentioned the importance of understanding and reflecting upon the Glorious Qur'ān.

Then he mentioned his childhood as well as the effort exerted for studying Islamic sciences in general and his specific studying of the interpretation of the Qur'ān.

### The different categories of Qur'ān interpreters:

Athaʿlabiyy divided the interpreters into six categories:

A- The people of 'bidʿah and 'ahwā'' innovation and blind following of desires like such as the Muʿtazilī interpreters like Albalkhiyy, Aljubā'ī, and Al'aṣfahānī, Arrumānī. The author stated that we as Muslims are commanded to avoid those interpreters and stay away from engaging in discussion with

them. He also responded to the arguments of Mu'tazilah and refuted their opinions in many occasions; this will be clarified in detail when I cover his creed, his methodology of studying creed, and his responses to people who adhere to other beliefs.

B- The people who wrote valuable content but still mentioned the falsehood of the innovators along with the quotes of the righteous predecessors 'As-Salaf Aṣāliḥ' like Abī Bakr Alqaffāl and Abī Ḥāmid Almuqri'. The author gave the benefit of doubt to those interpreters as follows:

1. The falsehood mentioned in their books wasn't intentional nor conscious. They were unaware and inattentive.
2. They were just jurisprudents (fuqahā') and they weren't specialized in Tafsīr.

C- The people who just quoted narrations without knowledge of textual scrutiny like Isḥāq ibn Rāhwaīh and Abī Isḥāq Al'anmāṭiyy. The author called this category: "The ones who sell medicine are actually in need of physicians". He meant that they just quoted narrations which they have heard, which is a great effort despite their lack of knowledge of textual scrutiny. But the author (may Allah grant him mercy) widely relied on these narrations based on the content of those interpreters and other interpreters, too. Unsurprisingly, this book is primarily known for the narrations with their chains of narrations but the author hasn't just relied on this, he also included his opinion about the narrations and his knowledge of the narrators. Then the author mentioned another category of interpreters which is in contrast with this category:

D- The people who dropped the chains of narrations:

Atha'labiyy severely criticized those people who haven't mentioned the chains of narration and copied from scrolls and notebooks, therefore, their interpretations included valuable, useless, sound, and weak knowledge. Atha'abiyy mentioned that he ignored these interpreters to show the importance of the chains of narrations which prevent people from fabricating quotes and concocting falsehoods. It is totally expected for Atha'labiyy to criticize these interpreters because he primarily relied on chains of narrations in his book of Tafsīr.

E- The people of excellence and mastery of high quality:

Atha'labiyy commended them for their effort but he also thinks that their books were unnecessarily filled with many narrations and chains of narrations. Their books were oversized and redundant which led to the lack of benefit with regards to reading them. The author mentioned the Tafsīr of Ibn Jarīr Aṭabariyy and the Tafsīr of his sheikh: 'Abdullah ibn Ḥāmid as examples for these books.

F- The people who excelled in interpretation but lacked sufficient coverage of rulings, commands and prohibitions as well as the absence of mentioning problematic issues along with their solutions in addition to not refuting the people of misguidance and misconceptions. This category includes many of the Tafsīrs of "Atābi'īn and the great scholars of Tafsīr who followed them like Mujāhid, Muqātil, Assudiyy, and Alkalbiyy. Atha'labiyy commended them for their interpretation of the verses and coverage of the meaning of words mentioned in the verses. He widely relied on these interpreters as his book the Disclosure and Explanation on the Interpretation of the Qur'ān is considered one of top books of Tafsīr, if not the number one book which quoted the opinions of early Qur'ān interpreters. But the author thinks that this methodology isn't enough for the interpretation of the verses. The experience and knowledge of details is indispensable. Atha'labiyy concluded these categories with a statement which shows his respect of scholars despite holding different opinions. He said: "All of these people of truth had praiseworthy purpose and effort." Despite holding different opinion about some of their methodologies, Abū Ishāq hasn't considered their effort void; he praised their endeavors especially that they had a noble purpose which is the service of Allah's Book and the explanation of its meaning.

**An important note:**

The author mentioned different books of Tafsīr in the previously mentioned categorization and referred to the methodologies followed by Qur'ān interpreters. This presented two valuable benefits:

1. The authentication of these books of Tafsīr as most of them cannot be found.
2. The mention of the methodologies of the authors.

Here are some of these books of Tafsīr:

3. Tafsīr Isḥāq ibn Rāhwaīh.
4. Tafsīr Abī Isḥāq Al'anmāṭiyy.
5. Tafsīr 'Abdullah ibn Ḥāmid Al'aṣbahāniyy, the sheikh of the author.
6. Tafsīr Abī Bakr Alqaffāl.
7. Tafsīr Abī Ḥāmid Almuqri'.
8. The books of Tafsīr written by Mu'tazillah: Albalkhiyy, Aljubā'iyy, Al'asfahāniyy, and Arrummāniyy.

This categorization shows that Atha'labiyy (may Allah grant him mercy) criticized the books of Tafsīr which were written by the innovators and misguided sects like Mu'tazillah.

He criticized the books of Tafsīr which only relied on narrations and quotations without investigation and ijtihad (reasoning by an expert in Islamic law). He also criticized the group in contrast with that one which dropped the chains of narration and relied on the knowledge of the narration and ijtihad and ignored the chains of narration. Atha'labiyy criticized those who redundantly filled their books with narrations, chains of narration, and quotations. He also criticized the interpreters who haven't covered issues of jurisprudent (Fiqh), rulings of permissibility and prohibition. They also haven't mentioned the topics related to Qur'ānic sciences like the seemingly paradoxical meanings in the Qur'ān (Mushkil Al-Qur'ān), etc.

In the end of this point, we can come to the conclusion of certain characteristics that define the ideal Tafsīr according to Atha'labiyy's opinion:

1. The Tafsīr which is without the opinions of innovators and misguided sects.
2. The knowledge of chains of narration and textual scrutiny or the quotation of narrations and ijtihād (process of analogical reasoning).
3. The reliance upon chains of narration in Tafsīr without dropping them.
4. The avoidance of extreme redundancy of narrations and quotations.
5. The coverage of Islamic rulings and issues of jurisprudence (Fiqh) related to the verse.

6. The coverage of Qur'ānic sciences in Tafsīr like the verses which are seemingly paradoxical and are to be interpreted.
7. Refutation of the people of misguidance and misconceptions.

Atha'labiyy hasn't found any book of Tafsīr which followed all of these criteria; therefore, he was encouraged to write a book of Tafsīr which abides by these characteristics.

### Why the book was written:

After Atha'labiyy mentioned the categories of interpreters, he wrote about why he wrote this book. The summary of his explanation mentioned in the introduction of his Tafsīr is as follows:

1. He hasn't found any book of Tafsīr that is comprehensive and scrutinized. He might have wanted to write a book which followed all of the criteria which I have derived from his categorization of interpreters.
2. People's avoidance of the science of Tafsīr and lack of their exerted effort in this field in addition to their aversion to delving into extremely redundant books of Tafsīr.
3. A number of scholars and students of knowledge asked Atha'labiyy to write a book of Tafsīr.
4. Seeking Allah's Pleasure by writing this book to practically express gratitude to Allah for the acquisition of knowledge; thanking Allah for knowledge can be shown by disseminating it to others.

### The description of the book:

Atha'labiyy described his books as follows: "This book is comprehensive, scrutinized, exemplary, refined, fathomable, systemized, … which I have organized as much as possible to be brief and systemized. I delved into deep meaning and offered accessible knowledge. This book includes everything pertaining to the interpretation of each verse. I tried to present a brief content which has no tedious redundancy. This book presents knowledge in an all-inclusive way. The book is easily understood because of its marvelous organization and amazing arrangement. It is concise and precise. The sorting out of information related to the interpretation of the verse and the close examination of that information are exceptionally fathomable."

## Atha'labiyy's methodology of Tafsīr:

He mentioned that his methodology of Tafsīr in this book relies on different points which all authors in every field should follow. These characteristics show the general methodology followed by the author in his Tafsīr:

- An inference which wasn't touched upon.
- A collection of separate parts.
- An explanation of something ambiguous.
- Sorting out and composition.
- Getting rid of redundancy and superfluity.

This means that his methodology relies on:

1. Delving into the lessons learnt and rulings of the verse.
2. The collection of separate opinions of Qur'ān interpreters, etc.
3. The explanation of ambiguous words in the verses.
4. Good sorting out of style and composition.
5. The absence of redundancy and tautology.

All of this corresponds to his description of the book as he focused on comprehensiveness, cohesiveness, refinement, and brevity to present knowledge. The writing is in detail without tedium and it is also brief without lack of cohesion.

## Ath'labiyy's sources according to his introduction:

The author generally mentioned his sources. He mentioned that this book was derived from:

- 100 books which were collected and heard.
- In addition to the commentaries and separate parts which he received.
- And the direct transmission of knowledge from approximately 300 scholars.

Then he mentioned his sources in detail narrated according to his own chains of narration. He mentioned that in the introduction to avoid the need of repeating the chains of narration inside his book.

## The types of scholarly approaches in the Disclosure and Explanation on the Interpretation of the Qur'ān:

Then Atha'labiyy (may Allah grant him mercy) mentioned that he relied on 14 types of scholarly approaches in his Tafsīr:

- Premises and conclusions.
- The stories and 'Asbāb An-Nuzūl (circumstances of revelation).
- The reasons and arguments.
- Diacritics and homonyms.
- Meaning and connotation.
- Rules ('Aḥkām) and Jurisprudence (Fiqh).
- Excellent qualities (Faḍā'il) and marvels (Karāmāt).
- The number of verses and the place of revelation.
- The Qirā'ah (reading and recitation) and Wajh (the optional ways to recite within the same Qirā'ah).
- Arabic and different dialects.
- Interpretation (Tafsīr) and the process of analogical reasoning (Ta'wīl).
- The ambiguous and seeming paradoxical.
- Lessons learnt and reflections.
- Narrations and quotations.

He mentioned the entitled topics which were brought up in his Tafsīr without titles of every topic; he just addressed every topic in its suitable place.

By Allah's Will, the methodology of the author with regards to all of these scholarly approaches will be explained in detail under the third topic which covers the methodology followed by him.

- When the author mentioned his sources in detail, he set out three chapters which were in the end of his introduction:

A- A chapter about the superiority of Qur'ān, the people of Qur'ān, and the recitation of the Qur'ān.

B- A chapter about the superiority of learning the Qur'ān and the incentives of doing so.

He narrated a number of Ḥadīth and narrations of the companions

and those who came after them based on his own chains of narrations about this point.

C- A chapter about the meaning of Tafsīr (interpretation) and process of analogical reasoning (Ta'wīl) and the difference between them.

He mentioned the opinions of the scholars on this point. He also narrated these opinions based on his own chains of narration.

## The detailed methodology of the author in his book

Atha'labiyy's methodology is based on the following:

### a- The approaches of interpretation which the author followed:

- The interpretation of the Qur'ān by the Qur'ān.
- The interpretation of the Qur'ān by the Sunnah.
- The interpretation of the Qur'ān by the opinions of the Prophet's companions.
- The interpretation of the Qur'ān by the opinions of "Atābi'īn.
- The interpretation of the Qur'ān by 'Atbā' "Atābi'īn (the companions of the companions of the Prophet's companions) and the people who followed them as well as Atha'abiyy's opinion on Isrā'īlīāt (the narrations taken from Jewish sources).
- Atha'labiyy's opinion on Ṣūfī and subtle interpretations.

### b- The Qur'ānic sciences:

a- The names of Sūrahs.

b- The number of verses, words, and letters in the Sūrah.

c- Makkī and Madanī Sūrahs (the Sūrahs which were revealed in Makkah or Madīnah)

d- The circumstances of revelation.

e- Waqf and 'ibtidā' (knowledge of how to stop and begin recitation) and Qirā'āt (readings and recitations).

f- Nāsikh and Mansūkh (An abrogated text or ruling is called Mansūkh, and the text or ruling which abrogates it is called Nāsikh).

g- The connection of the meaning of different verses.

h- The final revealed parts of Qur'ān.

**The narrations based on chains of narration (ʾisnād)**

**The issues related to ʿAqīdah (creed) and his responses to different sects.**

**The aspect of Islamic jurisprudence.**

**Arabic language and how Athaʿlabiyy relies on it.**

**The historical aspect.**

## The interpretation of the Qur'ān by the Qur'ān

### The importance of the interpretation of the Qur'ān by the Qur'ān:

The best and soundest tool of interpreting the Qur'ān is by the Qur'ān itself. No one is more knowledgeable than Allah, the Almighty of his Book; Allah certainly encompasses all things in His knowledge, keeps account of everything, and none of the secrets on earth and inside heaven is hidden from Him.

Allah, the Almighty says: "We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who ‹fully› submit". Allah also says: "a detailed explanation of all things, a guide, and a mercy for people of faith".

What is mentioned in a general way in the Qur'ān is also explained in detail in another place. And what is mentioned briefly is also elucidated in another place. This methodology was used by the Messenger of Allah (PBUH); he interpreted some verses in the Qur'ān by other verses.

For example: Allah says: "He has the keys to the unseen: no one knows them but Him", which is interpreted by the verse: "Knowledge of the Hour [of Resurrection] belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in what land it will die; it is God who is all knowing and all aware". There are many examples like this one.

Therefore, the scholars of Islam (may Allah grant them mercy) stated that the best and soundest tool of interpreting the Qur'ān is by the Qur'ān itself. Shaykh Al-Islām Ibn Taymīah (may Allah grant them mercy) said: "If someone asks: 'What is the best way of interpreting the Qur'ān?', the answer would be: 'The soundest of all ways is the interpretation of the Qur'ān by

the Qur'ān. Whatever is mentioned in general in the Qur'ān is explained in detail in another place in the Qur'ān. And what is mentioned briefly is also elucidated in another place."

**Athaʿlabiyy's strong consideration of the interpretation of the Qur'ān by the Qur'ān and his methodology with regards to that:**

The firsthand impression of reading the Tafsīr of the Disclosure and Explanation on the Interpretation of the Qur'ān shows that Athaʿlabiyy pays very close attention and gives priority to the interpretation of the Qur'ān by the Qur'ān in many places of his Tafsīr. This is expected because Athaʿlabiyy (may Allah grant him mercy) focused in his book on At-Tafsīr Alma'thūr (interpretation of the Qur'ān by the Qur'ān and by the narrations attributed to the Prophet {PBUH}, his companions, and "Atābiʿīn). A great portion of this Tafsīr is filled with At-Tafsīr Alma'thūr; the interpretation of the Qur'ān by the Qur'ān is the primary source of this kind of Tafsīr.

**Some of the aspects of the interpretation of the Qur'ān by the Qur'ān in** the Disclosure and Explanation on the Interpretation of the Qur'ān**:**

**The interpretation of whatever is mentioned in a general way in the Qur'ān by the part explained in detail in another place in the Qur'ān:**

For example: Athaʿlabiyy interpreted the verse: "the path of those You have blessed" {Al-Fātiḥah: 7) as follows: "This is the path of those who You have blessed with success, protection, monotheism, and guidance. Those are the Prophets and believers who Allah, the Almighty mentioned in the verse: "Whoever obeys Allah and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth, and the righteous".

**The interpretation of the verse and explanation of its meaning by mentioning similar verses to it in the Qur'ān:**

This is repeated many times in the Disclosure and Explanation on the Interpretation of the Qur'ān: Athaʿlabiyy mentions the similar verses to the interpreted verse. For example, he says: "This is similar to what Allah, the Almighty says" or "The evidence for this verse is the similar verse: ….", etc.

Here are some examples:

1. When Athaʿlabiyy mentioned the verse: “If you have doubts about the revelation We have sent down to Our servant” {Al-Baqarah: 23}, he mentioned the other verses which resemble it. He said: “’in kuntum (If you have) O disbelievers’ is considered a conditional statement (jazā’ wa sharṭ) which means ‘idhā’ because Allah knows that they are in doubt. This is similar to the verse: “for you will have the upper hand, if you are ‹true› believers”, the verse: “give up any outstanding dues from usury, if you are true believers” and the verse: “Allah willing, you will surely enter the Sacred Mosque, in security”. (’in in these verses mean ‘’idhā’)”.
2. When Athaʿlabiyy mentioned the verse: “so that people may have no argument against you”. {Al-Baqarah 150}, he mentioned two opinions about the interpretation of the verse then he explained the meaning of the word ‘ḥujjah’ by mentioning the verses that the word ‘ḥujjah’ was mentioned in. He said: “The meaning of ‘ḥujjah’ according to both opinions is ‘argument, contention, and false claim as in the verse: “There is no ‹need for› contention between us”: ‘ḥujjah’ means ‘khuṣūmah in this verse. And also in the verses: “Say, “Would you dispute with us about Allah” (’atuḥājūnanā), “o that they may use it against you” (līuhājūkum), “Why do you argue about Abraham” (tuḥāhūn), and “You disputed about what you have ‹little› knowledge of” (ḥājajtum). All these forms of ‘ḥujjah’ mean argument and dispute.”
3. The verse: “But whoever of you is ill or on a journey, then ‹let them fast› an equal number of days ‹after Ramaḍān›” {Al-Baqarah: 184}. Athaʿlabiyy explained the word ‘faʿiddah’ as follows: “The verse means that if the Muslim breaks his fast in these cases, he should fast equal number of days after Ramaḍān like the verse: “But if any of you is ill or has a scalp ailment ‹requiring shaving›, then compensate either by fasting” (the word faʿiddah was mentioned in the verse).
4. The verse: “Allah will not hold you accountable for unintentional oaths” {Al-Baqarah: 225}. Athaʿlabiyy said: “‘laghū and laghā’ mean ‘something that has no good or has no meaning’. Allah the Almighty says: “those who avoid idle talk” {Al-Mū’minūn: 3} and He also says: “There they will never hear any idle or sinful talk”.

5. The verse: "It is Allah ‹alone› who decreases and increases ‹wealth›" {Al-Baqarah: 245}. Athaʿlabiyy said: "'yabsuṭ' means 'increases provision for whoever He wants' like the verse: "Had Allah given abundant provisions to ‹all› His servants".
6. The verse: "We will punish them twice" {At-Tawbah: 101}. Athaʿlabiyy said: "It was said that this verse is explained by the verse: "We will add more punishment to their punishment".
7. The verse: "and give good news to the believers that they will have an honorable status with their Lord" {Yūnus: 2}. Athaʿlabiyy said: "'Abd Alʿazīz ibn Yaḥīā said: ''qadam ṣidq' is explained by the verse: "Surely those for whom We have destined the finest reward". Abū Ḥātim said: "It means 'a state of truth' like the verse: "And say, "My Lord! Grant me an honorable entrance and an honorable exit".
8. The verse: "they swiftly devise plots against Our revelations!" {Yūnus: 21}. Athaʿlabiyy said: "Muqātil ibn Ḥayān said: 'They never admit that this is provision is from Allah, they say: 'We were given rain by such-and-such a star' which is the meaning of the verse: "and repay ‹Allah for› your provisions with denial?" {Al-Wāqiʿah: 82}.
9. The verse: "you cling firmly to ‹your› land". {At-Tawbah: 38}. Athaʿlabiyy said: "The word ''ithāqaltum' is originally 'tathāqaltum' by means of merging 'tā' and thā'', and a letter ''alif' was added to be able to begin the sentence with it and read it in the middle of the sentence like the verses: a- "until they are all gathered inside" {Al-'aʿrāf: 38} (the word is ''iddārakū'), b- "They replied, "You and your followers are a bad omen for us" {An-Naml: 47} (the word is ''iṭṭayarnā'), and c- "perfectly beautified" {Yūnus: 24} (the word is ''izzayanat''.

**The explanation of words mentioned in a verse by citing the Qur'ān itself:**

Here are two examples:

1. When Athaʿlabiyy mentioned the verse: "no ransom taken" {Al-Baqarah: 48}, he explained the meaning of the word 'adl' in this context by citing the Qur'ān. He said: "'adl means 'ransom' which is only taken in this world. Ransom is called ''adl' because it equals the value of the ransomed

person as Allah, the Almighty says: "or by fasting an equivalent number of days" (the word 'adl' means 'equivalent' in this verse)"

2. When Atha'labiyy mentioned the verse: "They taught people witchcraft" {Al-Baqarah: 102}, he covered one meaning of the word 'siḥr' as 'knowledge and wizardry'. He said: "Allah, the Almighty says: "They said, 'Sorcerer, call on your Lord for us", the word 'sāḥir' means 'scholar and expert'".
3. The verse: "And their husbands reserve the right to take them back" {Al-Baqarah: 228}. Atha'labiyy said: "The original meaning of 'ba'l' is 'master and ruler' like the verse: "Do you call upon ‹the idol of› Ba'l and abandon the Best of Creators".
4. The verse: "so if one of the women forgets" {Al-Baqarah: 282}. He said: "The original meaning of 'ḍalāl' is 'destruction and disappearance of something'. Arabs say: 'The water 'ḍal' (disappeared) in the milk'. Allah, the Almighty says: "When we are disintegrated into the earth" (the word ḍalalnā was mentioned).
5. Atha'labiyy's (may Allah grant him mercy) commentary on {Al-Muddathir: 37}: "to whichever of you chooses to take the lead" is about goodness and good deeds "or lag behind" is about evil and sins like the verse: "We know exactly those of you who come first (to goodness) and those who come later (away from goodness)" (Al-Ḥijr: 24}.
6. The verse: "despite the excuses they come up with" {Al-Qīāmah: 15}. Atha'labiyy (may Allah grant him mercy) said: "The witness will testify against them even if they come up with excuses and arguments to defend themselves like the verse: "the Day the wrongdoers' excuses will be of no benefit to them" {Ghāfir: 52}.
7. The verse: "About the momentous news" {An-Naba': 2}. Atha'labiyy (may Allah grant him mercy) said: "Mujāhid said: 'This is Qur'ān'. The evidence for this is the verse: "Say, "This ‹Quran› is momentous news" {Sāḍ: 67}.
8. The verse: "We already showed them the Way" {Al-'insān: 3}. Atha'labiyy (may Allah grant him mercy) said: "'We showed him the way of truth and falsehood as well as guidance and misguidance. We taught him the way of good and evil'. This is like the verse: "and shown them the two ways ‹of right and wrong›" {Al-Balad: 10}.

**The explanation of the meaning of a Ḥadīth by citing the Qur'ān itself:**

The author sometimes after writing down a certain Ḥadīth, he mentions the verses which have the same meaning or ruling in the Ḥadīth which is a similar approach to mentioning similar verses together. This is one of the signs of Atha'labiyy's widespread reliance upon the Qur'ān in his Tafsīr.

Here are some examples:

When Atha'labiyy mentioned the verse: "those who incur no anger and who have not gone astray" {Al-Fātiḥah: 7}, he mentioned the Prophetic Ḥadīt in which the Prophet Muḥammad (PBUH) described Jewish people as those who earned Allah's anger and the Christians as the those who went astray. The author said after that: "Allah's anger upon the Jews is clear in the Qur'ān as in the verse: "Shall I tell you who deserves a worse punishment from Allah than those Allah distanced from Himself, was angry with". And the misguidance of Christians is also mentioned in the Qur'ān as in the verse: "and do not follow the whims of those who went astray before you- they led many others astray and themselves continue to stray from the even path".

**The explanation of words mentioned in the verse by citing the Qur'ān:**

- When Atha'labiyy mentioned the verse: "But it is only the rebels He makes go astray" {Al-Baqarah: 26}, he covered the linguistic meaning of 'fisq' (rebellion) by citing the Qur'ān as follows: "The linguistic meaning of 'fisq' is 'getting out of the boundaries of something' as Allah, the Almighty says: "he was one of the jinn and he disobeyed his Lord's command". The word 'fisq' in this context means 'disobeyed'.
- The verse: "and the earth with its sprouting plants" {Aṭ-Ṭāriq: 12}. He said: "'dhāt aṣ-ṣaḍ' means the one which causes plants, trees, fruits, and rivers to get out. This is like the verses: "and meticulously split the earth open ‹for sprouts›, causing grain to grow in it, as well as grapes and greens, and olives and palm trees, and dense orchards, and fruit and fodder" {'Abas: 26-31}.
- The verse: "In fact, people will testify against their own souls" {Al-Qīāmah: 14}. Atha'labiyy (may Allah grant him mercy) quoted some opinions held by the 'Salaf' (first three generations of Islam who were on the right path) then he said: "Al'akhfash said: ''baṣīrah' (witness) is like saying 'someone

is ‘ibrah’ (lesson learnt) and ‘ḥujah’ (expert)’. The evidence for this meaning is the verse: “You ‹alone› are sufficient this Day to take account of yourself” (Al-’isrā’}.

- The verse: “despite the excuses they come up with” {Al-Qīāmah: 15}. Atha‘labiyy quoted some opinions held by interpreters of the Qur’ān then he said: “‘’lqā’’ means ‘speech’ like the verse: “and on that Day they will offer total submission to Allah” {An-Naḥl: 87} and “Their gods will throw a rebuttal at them, ‹saying,› “You are definitely liars” {An-Naḥl: 86}.
- The verse: “and sent down from rainclouds” {An-Naba’: 14}. Atha‘abiyy backed the opinion which considers ‘min’ like the letter ‘bā’’ like the verse: “for every ‹decreed› matter. It is all peace” {Al-Qadr: 4-5}.

**The explanation of the interpreters’ opinions by citing the Glorious Qur’ān:**

The author doesn’t just quote the opinions of interpreters about the verses, he frequently cites verses from the Glorious Qur’ān to back these opinions.

- When Atha‘labiyy mentioned the verse: “Allah is all pervading and all knowing” {Al-Baqarah: 115}, he mentioned the opinions of interpreters of the Qur’ān about the meaning of ‘wāsi‘’ (all pervading). He cited the Qur’ān along with each opinion. He said: “Alkalbiyy said: ‘His forgiveness is All pervading; no sin can be greater than His forgiveness’. The evidence for this meaning is the verse: “your Lord is ample in forgiveness”. Abū ‘Ubaydah said: ‘Wāsi‘ means ‘The source of wealth {Al-Ghaniyy}, He is the One who gives out of His great wealth’. Allah, the Almighty says: “and let the wealthy man spend according to his wealth” (the word ‘sa‘atih’ means ‘his wealth’). Alfarrā’ said: ‘Wāsi‘ means ‘Most-Generous’; His generosity is All pervading’. The evidence for this is the verse: “My mercy encompasses all things”.
- The verse: “Whoever commits to ‹performing› pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage” {Al-Baqarah: 197}. Atha‘labiyy listed different opinions of interpreters on the meaning of ‘fusūq’. He said: “Aḍaḥāk said: ‘This is name-calling’. The evidence for this opinion is the verse: “nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith!”. Ibn Zayd said: ‘‘fusūq’ means slaughtering animals for the

idols.' The evidence for this meaning is the verse: "Do not eat of what is not slaughtered in Allah's Name. For that would certainly be ‹an act of› disobedience" and the verse: "or a sinful offering in the name of any other than Allah".

- The verse: "then you may approach them in the manner specified by Allah" {Al-Baqarah: 222}. He said: "Alwāqidī said: 'The word 'min' means 'fī' (in) which alludes to intercourse through the vagina. This meaning of 'min' is in the verse: "Show me what they have created on earth!" {Al-'Aḥqāf: 4}.
- The verse: "scorching the skin" {Al-Muddathir: 29}. Atha'labiyy quoted the meaning of 'lawāḥah' as 'changer of skin color and burner of skin' then he said: "Alḥassan and ibn Kaysān said: 'Hellfire looms out until they see it clearly'. This is like the verse: "and the Hellfire will be displayed to the deviant" {Ash-Shu'arā': 91}.
- The verse: "and the moon is dimmed" {Al-Qīāmah: 8}. Atha'labiyy (may Allah grant him mercy) said: "Ibn Kaysān said: 'Khasaf may mean 'disappeared' like the verse: "Then We caused the earth to swallow him up, along with his home" {Al-Qaṣaṣ: 81}.
- The verse: "On that Day all will end up before your Lord" {Al-Qīāmah: 12}. Atha'labiyy (may Allah grant him mercy) said: "Yamān said: 'Mustaqar means 'destiny and final destination'. This is 'Ibn Mas'ūd's opinion (may Allah be pleased with him). This is like the verses: "‹But› surely to your Lord is the return ‹of all›" {Al-'alaq: 8}, "And to Allah is the final return" {'Āl 'imrān: 28} and "Surely to Allah all matters will return ‹for judgment›. {Ash-Shūrā: 53}.

**Atha'labiyy's reliance on interpretation of the Qur'ān based on the Qirā'āt of the Prophet's companions and their companions:**

- The verse: "They do not honor the bonds of kinship or treaties with the believers" {At-Tawbah: 10}. He said: "Abū Mijlaz and Mujāhid said in the rest of narrations: '{'l} is Allah, the Almighty'. Then he said: "The evidence for this interpretation is the Qirā'ah of 'ikrimah: 'They do not honor ''aylā' (with yā')' which means Allah, the Almighty.
- The verse: "Do you ‹pagans› consider providing the pilgrims with water and maintaining the Sacred Mosque" {At-Tawbha: 19}. He said: "The

nouns of ‘siqāyah’ (providing water) and ‘‘imārah’ (maintaining) may mean ‘the one who provides water’ and ‘the one who maintains’. This is like the verse: “And the ultimate outcome is ‹only› for ‹the people of› righteousness” {Ṭaha: 132} (the word ‘taqwā’ means ‘mutaqīn’ (righteous people). The evidence for this meaning is the Qirā’ah of ‘Abdullah ibn Azzubayr and Abī Wajzah Asa‘diyy ‘Do you ‹pagans› consider ‘suqāt’ of the pilgrims and ‘amarah’ of the Sacred Mosque’ {suqāt is the plural of ‘sāqī’ and ‘amarah’ is the plural of ‘‘āmir’.

**Atha‘labiyy relies on the Qur’ān to support some of the Qirā’āt:**

- The verse: “Say, “Whatever you can spare” {Al-Baqarah: 219}. He said: “Alḥassan, Qatādah, Ibn Abī Isḥāq, and Abū ‘Amr read ‘Al‘afū’ with ‘ḍammah’ which is the choice of Muḥammad ibn ‘īsā. This means: ‘The ones who donate are those who spend whatever they can spare’. The evidence of this meaning is the verse: “And when it is said to them, “What has your Lord revealed?” They say, “Ancient fables!”.
- The verse: “the rich according to his means and the poor according to his” {Al-Baqarah: 236}. He mentioned that the Qurrā’ had different opinions on the word ‘qadruh’. Some read it with ‘fatḥah’ on the ‘dāl’ and others read it with ‘sukūn’ then he said: “These are two dialects which are in the Qur’ān. The evidence for ‘fatḥah’ is the verse: “causing the valleys to flow, each according to its capacity” and the evidence for ‘sukūn’ is the verse: “They have not shown Allah His proper reverence”.

**The reliance on Qur’ān with regards to topics of grammar (naḥū) and eloquence (balāghah):**

a- The verse: “without being tested like those before you?” {Al-Baqarah: 214} (lammā means ‘lam’ and ‘mā’ is for emphasis) like the verse: “along with others of them who have not yet joined them”.

b- The verse: “They replied, “How could we refuse to fight in the cause of Allah” {Al-Baqarah: 246}. He said: “The presence and absence of the word ‘’an’ are based on two sound and eloquent dialects. The presence of ’an’ is like the verse: “What is the matter with you that you did not join others in prostration?” and the absence of ‘’an’ is like the verse: “Why do you not believe in Allah”.

### Atha'labiyy's reliance on Qur'ān to back his opinions:

- The verse: "And remember Allah during ‹these› appointed days" {Al-Baqarah: 203}. He said: "The appointed days according to the correct opinion are the three days after 'īd Al-Aḍḥā (Ayām At-tashrīq). Most scholars hold this opinion. The evidence for this understanding is the rest of the verse: "If anyone is in a hurry to leave after two days".
- The verse: "Fighting has been made obligatory upon you ‹believers›, though you dislike it" {Al-Baqarah: 216}. He said: "Some stated that this is Farḍ Kifāyah (Communal obligation). This is the correct opinion which is held by the vast majority of scholars. The evidence for this opinion is the verse: "Allah has elevated in rank those who strive with their wealth and their lives above those who stay behind ‹with valid excuses›. Allah has promised each a fine reward".

### The interpretation of the Qur'ān by the Sunnah

The Prophetic sayings clarify meaning of verses in the Qur'ān. In addition to its independence of legislative power with regards to some teachings and rulings.

Allah, the Almighty says: "We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect". Allah, the Almighty also says: "We have sent down the Scripture to you [Prophet] with the truth so that you can judge between people in accordance with what Allah has shown you. Do not be an advocate for those who betray trust". Allah, the Almighty says: "We have sent down the Scripture to you only to make clear to them what they differ about, and as guidance and mercy to those who believe". There are other verses which show that the Sunnah explains meaning of verses in the Qur'ān.

Therefore, Shaykh Al-Islām ibn Taymīah said: "If you couldn't find a verse which explains another verse, then you should go forward to Sunnah as it explains the meaning of verses in the Qur'ān. Imām Muḥammad ibn 'idrīs Ashāfi'iyy said: 'Every verdict that the Messenger of Allah (PBUH) gave was derived from the Qur'ān.'"

## Atha'labiyy paid close attention to the interpretation of the Qur'ān by the Sunnah:

The Disclosure and Explanation on the Interpretation of the Qur'ān is classified as a book of Tafsīr that relies on narrations attributed to the Prophet (PBUH) and his companions. This classification is based on different factors. One of the most significant factors is the large number of Ḥadīths. Atha'labiyy heavily relied upon Prophetic Ḥadīth that he interpreted verses by. He also mentions the Prophetic Ḥadīth along with the details of interpretation of the verses as will be explicated under the topic of Atha'labiyy's methodology. This approach turned his book into a substantial encyclopedia of Hadīths that interpret the Qur'ān. Atha'labiyy's Tafsīr is characterized as a unique one due to the multitude of Prophetic Ḥadiths because he was truly aware of the great value of Sunnah and its connection to the Qur'ān as it is the second source of interpretation of the Qur'ān.

Atha'labiyy adhered to the following methodology with regards to that:

## The interpretation of the Qur'ān by the Sunnah:

When Atha'labiyy mentioned the verse: "those who incur no anger and who have not gone astray" {Al-Fātiḥah: 7}, he narrated two Ḥadīths to explain the meaning of those who incur no anger and who have not gone astray. He narrated through his own chain of narration all the way to the Prophet (PBUH) who said: "Those who incur anger are the Jews and those who have gone astray are the Christians". Then he narrated a Ḥadīth which has the same meaning via 'Abdullah ibn Shaqīq.

- The verse: "Even then We ‹still› forgave you" {Al-Baqarah: 52}. He said: "We left you without eradication. The Prophet (PBUH) said: "Trim the moustaches and let the beard grow" (the word 'afū means leave something be)".
- The verse: "We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But [Prophet], give good news to those who are steadfast" {Al-Baqarah: 155}, he interpreted the loss of crops as the death of children because children are the fruit of the parent's heart. He based this opinion on the following Ḥadīth which was narrated through his own chain of narration all the way to the Prophet (PBUH) who said:

"When a man's child dies, Allah, the Almighty, asks His angels, 'Have you taken out the life of the child of My servant?' and they reply in the affirmative. He (the Almighty) then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative…".

- The verse: "and stand in true devotion to Allah" {Al-Baqarah: 238}. He said: "Asha'biyy said: 'Qānitīn means 'in obedience'. The evidence for this interpretation is the narration attributed to Abū Sa'īd Alkhudriyy via the Prophet (PBUH) who said: "Every 'qunūt in the Qur'ān is 'obedience'". (Unsound Ḥadīth).
- The verse: "but to give to the poor privately is better for you" {Al-Baqarah: 271}. He said: "'ikhfā'' is 'donating secretly' and ''ītā'' is 'giving something to the poor people secretly, which is better for you. If the intention is pure, public and private charities are both accepted but giving charity to the poor privately is better. Prophet Muḥammad said: "The charity given privately leads to protection from Allah's anger like water that extinguishes fire. It also closes 70 doors of tribulations." (Parts of this Ḥdīth are authentic and others are not).
- The verse: "And warn them ‹O Prophet› of the Day of Regret, when all matters will be settled, while they are ‹engrossed› in heedlessness and disbelief" (Maryam: 39}. He supported his opinion by the Ḥadīth which states that death will be brought as a mixed black-white ram.
- The verse: "There is none of you who will not pass over it" {Maryam: 71}. He supported his opinion on the meaning of the word 'wāriduhā' as 'will enter it' with quoting the following Ḥadīth: "Anyone amongst the Muslims, three of whose children die, Fire will not touch him but for the fulfilment of the oath (Allah's oath)." Then he recited: "There is none of you who will not pass over it. ‹This is› a decree your Lord must fulfil." {Maryam: 71}.

There are many examples like that in the Disclosure and Explanation on the Interpretation of the Qur'ān.

**The different chains of narration of the same Ḥadīth and different transmissions of the chains of narration:**

For example, he said: "I heard Ibn Ḥamduaīh say, Ibn Ayūb said, (a different transmission), I heard Abū Ḥāmid and Ibn Ḥabīb both say, Alkārizzy said, (a different transmission), I heard Abū Ḥafṣ 'Umar say, Arrafā' said, 'Aliyy ibn 'Abd Al-'azīz said, Abū 'Ubayd said, Yaḥīā ibn Sa'īd Al'umawiyy said, 'Abd Al-Malik ibn Jurayj via 'Abdullah ibn Abī Mulaykah via 'Um Salamah (may Allah be pleased with her) stated that the Messenger of Allah (PBUH) used to make pauses in his recitation as follows: "In the name of Allah, the Lord of Mercy, the Giver of Mercy … Praise belongs to Allah, Lord of the World … the Lord of Mercy, the Giver of Mercy … Master of the Day of Judgement."

Atha'labiyy narrated this Ḥadīth through three chains of narration which shows that his narration of chains of narration is extensive.

**He usually narrates the Ḥadīth through his own chain of narration via his sheikh:**

This is a unique characteristic of this Tafsīr because chains of narration are highly regarded by this nation. Therefore, Atha'labiyy criticized those who wrote books of Tafsīr without chains of narration in his introduction. He covered the different categories of books of Tafsīr and commented on the following group of interpreters: "This group dropped the chains of narration which are considered indispensable pillars of Tafsīr. They just copied scrolls and notebooks and they got preoccupied with their alluring thoughts. They mixed valuable, baseless, sound, and insubstantial knowledge. The members of this group are not scholars; therefore, I haven't mentioned them in this book for the preservation of its quality. Knowledge and education are acquired by the uninformed from the well-informed. Without the chains of narration, any person can fabricate anything."

All of this is self-evident in this book. The chains of narration as well as the memorization of chains of narration and narrations can only be acquired in the presence of scholars.

**Atha'labiyy sometimes mentions Ḥadīths without chains of narration; he just mentions the name of the Prophet's companion. And he sometimes only mentions the Ḥadīth:**

Here is one example:

When he covered the rulings and evidence of reciting Qur'ān behind the Imām, he said: "The response to their evidence with 'imrān ibn Ḥuṣayn's narration: 'The Messenger of Allah (PBUH) said: "Ẓuhr or 'Aṣr…".

This is an example of only mentioning the Ḥadīth without the chain of narration:

- When he mentioned the verse: "when they are alone with their evil ones" {Al-Baqarah: 14}, he covered the meaning of the word 'shayṭān' (devil) as follows: "According to the Prophetic Ḥadīth: "If someone wishes to pass in front of you while praying, you should push him away; but if he refuses to go, you should turn him away forcibly, for he is only a devil". It was narrated that the Prophet (PBUH) saw a man pursuing a pigeon. He said: "A devil is pursuing a female devil."
- The verse: "Ramaḍān is the month in which the Qur'ān was revealed" {Al-Baqarah 185}. He said: "Hushaym ibn 'Abān via Anas said: '…', then he mentioned the Ḥadīth as Marfū' (attributed to the Messenger of Allah {PBUH}).
- The verse: "Say, "Whatever you can spare" {Al-Baqarah: 219}. He said: "One of the similar narrations to this verse is what Abū Hurayrah narrated about a man who said: 'O Messenger of Allah, I have one Dīnār…'.
- The verse: "Mothers will breastfeed their offspring for two whole years" {Al-Baqarah: 219}. He said: "Others stated that this verse shows that breastfeeding is only counted as such if it was in the first two years… The Messenger of Allah (PBUH) said: "It is not considered breastfeeding after the two years pass. The only breastfeeding (to be considered) is that which causes flesh to grow…" (parts are attributed to the Messenger of Allah (PBUH) and other parts are not).
- The verse: "So send one of you with these silver coins of yours to the city" {Al-Kahf: 19}. He said: 'wariq is 'silver coins or silver in general'. The evidence for this meaning is when 'arfajah ibn As'ad (may Allah be

pleased with him) had his nose cut off at the battle of al-Kulāb, so he got a silver nose, but it developed a stench, so the Prophet (PBUH) ordered him to get a gold nose. (This Ḥadīth is mentioned without a chain of narration)

- The verse: "a Fire whose walls will ‹completely› surround them" {Al-Kahf: 29}. He mentioned the following Ḥadīth: "The closed walls of hellfire are four thick walls. Each wall's thickness is equal to a distance of 40 years travelling." (This narration is also mentioned without a chain of narration)
- The verse: "but humankind is the most argumentative of all beings" {Al-Kahf: 54}. He mentioned the following Ḥadīth: "the Messenger of Allah (PBUH) came one night to visit ʻAliyy and Fāṭimah then said: 'Will you not observe night prayer?' ʻAliyy (may Allah be pleased with him) said: 'Messenger of Allah, indeed our souls are in the Hands of Allah and when He wants to awaken us, He Will awaken us' The Messenger of Allah (PBUH) went back while striking his hand on his thigh and said: "but humankind is the most argumentative of all beings". (This was narrated through his own chain of narration.
- The verse: "O sister of Aaron!" {Maryam: 28}. He mentioned the following Ḥadīth: "When I (Almukhīrah ibn Shuʻbah) came to Najrān, they (the Christians of Najrān) asked me: 'You read" O sister of Harun" in the Qur'an, whereas Mūsā was born much before Jesus'. When I came back to Allah's Messenger (PBUH) I asked him about that, so he said: "The (people of the past) used to give names after the names of Messengers and pious people who had gone before them." (He mentioned this Ḥadīth without a chain of narration)

Athaʻlabiyy follows this approach because he couldn't find the chains of narration of these Ḥadīths or it was just for the purpose of brevity, especially that some of these narrations are mentioned to explain some words mentioned in the interpreted verses.

**Atha'labiyy may include Ḥadīths without a chain of narration (’isnād) then he mentions it in other places of his book:**

For example:

- The verse: "Allah will not hold you accountable for unintentional oaths" {Al-Baqarah: 225}. He mentioned the following Ḥadīth: "Allah has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do". Then he mentioned the same Ḥadīth along with a chain of narration under the verse: "if we forget or make a mistake" {Al-Baqarah: 286}.
- The verse: "Do not take Allah's revelations lightly" {Al-Baqarah: 231}. He mentioned the Ḥadīth narrated by Abū Mūsā Al'ash'ariyy: "The Messenger of Allah (PBUH) was displeased with Al'ash'ariyyīn. I went to him and said: 'O Messenger of Allah, are you displeased with Al'ash'ariyyīn?'. He said: 'One of them may say (to his wife): 'I have divorced you! I have taken you back…!'". This Ḥadīth was narrated along with its chain of narration in the Tafsīr of Sūrat At-Ṭalāq.
- The verse: "There is no blame if you divorce women before the marriage is consummated or the dowry is settled" {Al-Baqarah: 236}. He mentioned a Ḥadīth attributed to the Messenger of Allah (PBUH): "Do not divorce your wives if there is no reasonable doubt. Allah doesn't love those who rapidly marry and divorce." (Weak narration). This Ḥadīth was narrated along with its chain of narration in the Tafsīr of Sūrat At-Ṭalāq.
- The verse: "they will be aided with water like molten metal" {Al-Kahf: 29}. He mentioned the Ḥadīth narrated by Abī Sā'īd Alkhudriyy (may Allah be pleased with him) to explain "water like molten metal" as follows: "The boiling oil goes away until it comes closer to the disbeliever to remove the skin of his face." He mentioned it along with its chain of narration.

**Atha'labiyy sometimes, if necessary, repeats some of the Ḥadīths in different places through different chains of narration:**

He mentions the Ḥadīth through one chain of narration then he mentions it through another chain of narration in a different place of the book. These narrations may have some different words due to the different chains of narration.

For example: the Ḥadīth narrated by ʻUbādah ibn Aṣāmit about the recitation of Sūrat Al-Fātiḥah behind the Imām. Athaʻlabiyy narrated this Ḥadīth through three different chains of narration and mentioned them in different places of the book.

The first one: (marfūʻ Ḥadīth; Ḥadīth attributed to the Messenger of Allah) ʻAbdurraḥmān ibn Bishr via sufyān ibn ʻUyaynah via Azzuhriyy via Maḥmūd ibn Arrabīʻ via ʻUbādah ibn Aṣāmit said: "The prayer of the one who doesn't recite 'Um Al-Kitāb (Al-Fātiḥah) isn't valid." ʻ

The second one: The Ḥadīth narrated via Ashāfiʻiyy via Sufyān via the previous chain of narration.

The third one: (Weak Ḥadīth) The Ḥadīth narrated through Muḥammad ibn Isḥāq via Makḥūl via Maḥmūd ibn Arrabīʻ via ʻUbādah ibn Aṣāmit who said: "We were praying behind the Messenger of Allah (PBUH) at the dawn prayer, but the recitation became difficult for him. Then when he finished, he turned his face towards us and said: 'I can hear you recite behind me?' We replied: 'Yes, it is so, Messenger of Allah'. He said: 'Do not do so except when it is 'Um Al-Qur'ān (Al-Fātiḥah), for the prayer of who does not recite it will be rendered void'".

**Athaʻlabiyy sometimes mentions Ḥadīths without the beginning of the chain of narration (this is called Hadīth Muʻallaq):**

For example, he said: "Yaḥīā via Saʻīd via Muḥammad ibn 'Ibrāhīm via Abī Ḥāzim via Albayāḍiyy (may Allah be pleased with him) stated that the Messenger of Allah (PBUH) said: "If one of you prays…". The chain of narration of this Ḥadīth is connected in the Muwaṭa' of Mālik through Mālik via Yaḥīā ibn Saʻīd.

**He may also mention the Ḥadīth first then he writes down the chain of narration but this isn't common at all.**

**Athaʻlabiyy's scrutiny of chains of narration and interpretation of some of the Ḥadīths:**

Most of the narrations mentioned by Athaʻlabiyy are through Athaʻlabiyy's chains of narration without highlighting the soundness or weakness of them. This is similar to most of the early scholars like the interpreters of Qur'ān such as Ibn Jarīr and Ibn Abī Ḥātim based on the following rule: "the one

who mentions the chain of narration has already given you a reference to scrutinize". But Atha'labiyy sometimes highlights the authenticity and weakness of the narrations as well as his explanation of the real meaning of the Ḥadīths.

The best example about that is the topic of recitation of Al-Fātiḥah behind the Imām. He supported the opinion which states that the one who prays behind the Imām must recite Al-Fātiḥah, then he mentioned other different opinions which stated that the one who prays behind the Imām can skip reciting Al-Fātiḥah in silent and loud prayers (jahrīah and sirīah prayers). He criticized some of the pieces of evidence which backed other opinions, he clarified the real meaning of other Ḥadīths, and responded to some of their arguments. He mentioned one of their pieces of evidence which is the marfū' Ḥadīth narrated via 'Abdullah ibn Shaddād via Jābir: "The recitation of the Imām is sufficient for the one who prays behind him". Atha'labiyy criticized two points in the chain of narration of this Ḥadīth: The first one is "irsāl' (Ḥadīth without a Prophet's companion) and the second one is the weakness of the chain of narration because there are two people who are unknown. Then he mentioned another piece of evidence, which is the marfū' Ḥadīth narrated via Jābir Alja'fiyy via Abī Azzubayr via Jābir ibn 'Abdillah (may Allah be pleased with him): "It is sufficient for the one who prays behind an Imām who recites (Al-Fātiḥah)". He criticized two points in its chain of narration: the first one is Jābir Alha'fiyy who was considered weak by scholars, then he said: "The scholars of Ḥadīth agree that his narrations are invalid". The second point is other narrations which were narrated via Jābir that contradict this Ḥadīth. The he said: "It is impossible that Jābir ibn 'Abdillah narrated that the Prophet (PBUH) said that the recitation of the Imām is sufficient for the one who prays behind him because Jābir recited (Al-Fātiḥah) behind the Imām and commanded others to do so. He wouldn't do something which contradicts the Prophetic saying". Then he mentioned all their pieces of evidence, criticized some, and responded to others.

Here are other examples which show that Atha'labiyy gave his description of the "isnād' of many Ḥadīths in his book:

- The verse: "Righteousness is not in turning your faces towards the east or the west" {Al-Baqarah: 177}. He mentioned Ibn Mas'ūd's quote about

the reward of spending in the cause of Allah: "That which you give when you are healthy and inclined to…". Then he said: "Some of the scholars considered it a marfū' Ḥadīth".

- The verse: "Are they waiting for Allah ‹Himself› to come to them in the shade of clouds" {Al-Baqarah: 210}. He mentioned a saying attributed to Ibn 'Abbās which explains the meaning of the verse then he said: "Some of the scholars considered it Marfū' Ḥadīth." Then he mentioned the Marfū' Ḥadīth along with its chain of narration, too.
- The verse: "They ask you ‹O Prophet› about intoxicants and gambling" {Al-Baqarah: 219}. He mentioned a Ḥadīth along with its chain of narration through Hushaym ibn Bashīr via Ibn Shubrumah then he quoted An-Nasā'ī as follows: "This Ḥadīth is Mashhūr (transmitted by two, three or four transmitters in the first generation, then later on transmitted by a large number of transmitters in the next two generations) but Hushaym ibn Bashīr was a Mudalis (a narrator leaves out a narrator in his chain of narration) and he hasn't declared that he directly heard from Ibn Shurumah."
- He mentioned a Marfū' Ḥadīth through Abū Al'a'waṣ Sallām ibn Sulaym via Simāk ibn Ḥarb then he quoted Abī 'Abdurraḥmān An-Nasā'ī who said: "This Ḥadīth is Munkar (denounced). Abū Al'a'waṣ made a mistake. No one among the students of Simāk transmitted the same quote. It was narrated that Imām Aḥmad said: 'Abū Al'a'waṣ was wrong about his narration. Sharīk transmitted a different quote and another chain of narration."

Atha'labiyy's criticism and responses show two things: 1- Atha'labiyy's deep knowledge. 2- Atha'labiyy's mastery of Ḥadīth criticism.

**Ta'dīl and Jarḥ (praise and criticism) of the narrators by Atha'labiyy:**

He narrated Imām An-Nasā'ī's opinion on some narrators as follows:

- He said: "Simāk ibn Ḥarb is not that strong. He used to mistakenly think that some of the narrations are narrated through him (Talqīn).
- He said: "'Abd Al-Malik ibn Nāfi': "He is not that well-known and he doesn't memorize his narrations well."

- He said: "Yaḥīā ibn Yamān's narrations are not trustworthy because he makes many mistakes and he also has a bad memory."

This aspect shows that Athaʿlabiyy has great knowledge of Ḥadīth studies, he can figure out the trustworthiness of narrators and knows the period in which the narrators lived and their different ranks, too (the Prophet's companions, 'Atābiʿīn, 'Atbāʿ 'Atābiʿīn, etc).

Sunan An-Nasā'ī was one of the main sources which Athaʿlabiyy relied on. It is filled with an abundance of opinions on the trustworthiness or incompetence of narrators. It also contains the "ilah Khafīah' (not easily detected) problems with the 'isnād or Ḥadīth.

**Athaʿlabiyy didn't just rely on sound Ḥadīths:**

He mentioned many Ḥadīths about Targhīb and Tarhīb (virtues of various good deeds and warning to avoid evil deeds)

Athaʿlabiyy narrated sound, good, weak, very weak, and fabricated Ḥadīths through his own chains of narration. He followed the same methodology of most interpreters of the Qur'ān but he is unlike most of the interpreters when it comes to mentioning the chains of narration based on the aforementioned rule: "the one who mentions the chain of narration has already given you a reference to scrutinize". This fact lightens the burden of Athaʿlabiyy that he quoted fabricated Ḥadīths but he is still to blame for this action.

For example, Athaʿlabiyy mentioned the verse: "and their Lord will give them a purifying drink" {Al-'insān: 21}, he mentioned the whole story of Alḥabashiyy despite the weakness of its chain of narration.

**Athaʿlabiyy's explanation of the linguistic meaning by the Prophetic sayings:**

- For example, when he mentioned the verse: "Seek help with steadfastness and prayer". {Al-Baqarah: 45}, he explained the meaning of 'ṣabr' (patience) as follows: "The original meaning of 'ṣabr' is 'ḥabs' (isolation or imprisonment). The Messenger of Allah (PBUH) commented on a man who captured someone then another man killed a prisoner as follows: "Kill the killer and imprison the imprisoner." (Unauthentic Ḥadīth). The word 'ṣābir' means 'imprisoner' in this context.
- The verse: "Say, "Whatever you can spare." {Al-Baqarah: 219}. He said: "'afū linguistically means 'growth and multitude…, the Messenger of

Allah (PBUH) said: "Let the beard grow" (the word 'afū means leave something be)".

- The verse: "We make no distinction between any of His messengers" {Al-Baqarah: 285}. Atha'labiyy said: "The word is 'aḥad', it is not 'aḥād' because 'aḥad' refers to one or many…, The messenger of Allah (PBUH) said: "None of the Children of Adam before you were permitted to consume spoils of war…". (The word 'aḥad' is in this narration)
- The verse: "They are the ones whose deeds are wasted" {'Āl 'imrān: 22}. He said: "ḥabiṭat means 'wasted'. 'ḥabṭ' linguistically means the low quality of plants which cause bloating to cattle. They may also die because of such plants. Anything that is destroyed is called 'ḥabaṭ'. The Prophet (PBUH) said: "Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick". (The word 'ḥabaṭ' is mentioned in the Ḥadīth).
- The verse: "The disciples replied…" {'Āl 'imrān: 22}. He said: "Arabs understand the word 'ḥawāriyy' (disciple) as 'a close, trusted companion' who can be appointed as a delegate." Atha'labiyy mentioned a narration through his own chain of narration via 'Ā'ishah (may Allah be pleased with her) who stated that the Messenger of Allah (PBUH) said: "Indeed, every Prophet has a close, trusted companion (ḥawāriyy), and my ḥawāriyy is Azzubayr."

**Atha'labiyy's explanation of some interpreters' opinions by the Prophetic sayings:**

- For example, when he mentioned the verse: "and commanded his sons to do the same, as did Jacob" {Al-Baqarah: 132}, he mentioned an opinion which explained why Ya'qūb (PBUH) was named this name. He alluded to the evidence for this opinion through his own chain of narration of a Ḥadīth. He said: "It was said that Ya'qūb was named this name because of the large number of his offspring". Then he mentioned his own chain of narration all the way to the Prophet (PBUH) who said: "I was sent after eight thousand Prophets; four thousand Prophets were children of Isrā'īl (Ya'qūb)." (Unauthentic Ḥadīth).

- The verse: "and stand in true devotion to Allah" {Al-Baqarah: 238}. He said: "Ibn 'Abbās-according to the narration of Abī Rajā'- said: "qānitīn means 'praying inside your prayers', the evidence for this meaning is when the Prophet (PBUH) prayed against the tribes of Ri'l and Dhakwān. (The word used for praying against is 'qanat'.
- The verse: "O believers! Donate from the best of what you have earned" {Al-Baqarah: 267}. He said: "Ibn Mas'ūd and Mujāhid said: 'ḥalāl means 'ḥalālāt' (permissible things)'. The evidence for this is the following Ḥadīth: "Allah distributed the blessing of good character to you as He distributed provision for you. Allah is good and accepts only what is good."
- The verse: "looking at their Lord" {Al-Qīāmah: 23}. He said: "Alḥassan said: 'They look at their Lord so their faces will be bright'". Then he mentioned a number of Ḥadīths. One of these Ḥadīths is narrated by Jābir (May Allah be pleased with him and his father) who stated that the Messenger of Allah (PBUH) said: "We will be able to see Our Lord's Face. People will prostrate to Him but He Will say: 'Raise your heads, this is not the time for acts of worship." (couldn't be found)
- The verse: "and give food—despite their desire for it—to the poor, the orphan, and the captive" {Al-'insān}. He said: "Abū Ḥamzah Athumāliyy said: 'The captive means 'women'. The Messenger of Allah (PBUH) said: "Treat women kindly, they are like captives in your hands".
- The verse: "And hold firmly to the rope of Allah" {'Āl 'imrān: 103}. He said: "Qatādah, Assudiyy, and Aḍaḥāk said: 'This is Qur'ān'". Then he mentioned through his own chain of narration via 'Aliyy ibn Abī Ṭālib who said: "I heard the Messenger of Allah (PBUH) say: "There will be a great test 'fitnah". I said: "How to be saved O Messenger of Allah?'. He (PBUH) replied: "By the Book of Allah, it includes the lessons learnt from previous nations, the solutions of the future…'. (Weak Ḥadīth).

**Atha'labiyy's reliance on Ḥadīth to prove the authenticity of some Qirā'āt:**

- The verse: "To give charity publicly is good" {Al-Baqarah: 271}. He said: "Abū Ja'far read 'ni'imā' (good) with 'kasrah' under the 'nūn' and 'sukūn' on the ''ayn' as well as the one in Sūrat An-Nisā'; this is the choice of Abū

‘Ubayd. This is the dialect of the Messenger of Allah (PBUH), he said to ‘Amr ibn Al‘āṣ: “Permissible wealth is good for the righteous man.”

- The verse: “Those unfamiliar with their situation will think they are not in need ‹of charity› because they do not beg” {Al-Baqarah: 273}. He said: “Alḥassan read ‘yaḥsabahum’ with ‘fatḥah’ on the ‘sīn’ and the rest read it with ‘kasrah’; this is the choice of Abū ‘Ubayd and Abū Ḥātim. Some stated that it is the dialect of the Messenger of Allah (PBUH).” Atha‘labiyy narrated through his own chain of narration the following Ḥadīth: “Do not think that we are slaughtering it for you”. (The word was ‘taḥsiban’ with ‘kasrah’ under the ‘sīn’ instead of ‘taḥsaban’).

Atha‘labiyy’s reliance upon Ḥadīths is extensive. He also relies on Ḥadīths to cover the Qirā’āt, the special qualities of Sūrahs, creed, rulings, circumstances of revelation, asceticism, and teachings, etc. Some examples were covered and other examples will be covered later. Atha‘labiyy always relies on Ḥadīths as much as he could, therefore, he depended on backing his opinions with Ḥadīths as well as the fields and topics related to Ḥadīths.

**Atha‘labiyy sometimes mentions a Ḥadīth to know the person’s name who the verse was revealed about:**

Here are some examples:

- The verse: “but those who sell out Allah’s covenant and their own oaths for a small price” {’Āl ‘imrān: 77}. He mentioned a narration through his own ‘’isnād’ via ‘Abdullah ibn Mas‘ūd who said: “He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allah, the Almighty in a state that He would be very much angry with.” Allah, the Almighty revealed: “but those who sell out Allah’s covenant and their own oaths for a small price will have no share in the life to come” {’Āl ‘imrān: 77}. Al’ash‘ath ibn Qays said: “This verse was revealed about me. It was a dispute with another man about a well. We went to the Messenger of Allah (PBUH) to give his verdict so he said: “Either (you should bring) two witnesses (to support your case) or his oath (would be accepted as valid).”
- The verse: “Whoever seeks a way other than Islam” {’Āl ‘imrān: 85}. He said: “This verse was revealed about 12 men who apostatized and got

out of Madīnah to Makkah. One of the apostates is Alḥārith ibn Suwayd Al'anṣāriyy, the brother of Aljulās ibn Suwayd. Allah, the Almighty revealed about them the following verse: "Whoever seeks a way other than Islam…" {'Āl 'imrān: 85}. When Atha'labiyy interpreted the meaning of the verse: "Their reward is that they will be condemned by Allah…" to the verse: "As for those who repent afterwards" {'Āl 'imrān: 87-89}, he said: "After Alḥārith ibn Suwayd joined the disbelievers, he regrated and sent a letter to his people to ask the Messenger of Allah (PBUH): "Will a repentance be accepted from me". They asked the Prophet (PBUH), therefore, Allah the Almighty revealed: "As for those who repent…". A man took the written verse to Alḥārith and read it to him. Alḥārith said: "By Allah, you are a truthful person, and the Messenger of Allah (PBUH) is more truthful than you, and no one speaks the truth more than Allah." Then he went back to Madīnah, embraced Islam and remained faithful to the religion.

**Atha'labiyy mentions the Ḥadīth to back certain topics of jurisprudence when he interprets the verses which address Islamic rulings:**

Here are some examples:

- The verse: "Pilgrimage to this House is an obligation by Allah upon whoever is able among the people" {'Āl 'imrān: 97}. He said: "The conditions for performing Ḥajj are nine: "Puberty, sanity, Islam, freedom- the Messenger of Allah (PBUH) said: "The Pen has been lifted from three: the child until he reaches puberty, the sleeping person until he wakes up and, the insane until he regains his sanity". He (PBUH) also said: "Any minor child who performs Ḥajj must perform it again after coming of age; any slave who performs Ḥajj and is then freed, must perform his Ḥajj again, and any Bedouin who performs Ḥajj and then migrated, must perform Ḥajj again" (Mawqūf Ḥadīth: it is only connected to a Prophet's companion but it is not connected to the Prophet {PBUH})."

Atha'labiyy mentioned the following about the same topic: "It is not mandatory upon a man to perform Ḥajj if he has young children who are in need of financial support. It is only mandatory to perform Ḥajj if he can support his children financially at the time of performing Ḥajj. Supporting your children financially is an urgent obligation but Ḥajj is a delayable

obligation. Therefore, supporting children financially is a priority because the Messenger of Allah (PBUH) said: "It is enough for a person to be considered sinful, that he neglects those whom he is responsible to support financially."

**Atha'labiyy mentions the Ḥadīth to back his own conclusion of the consensus of scholars on the permissibility of something:**

These are the inferences of rulings, indications, etc., which can be deduced from the Qur'ān by a skillful expert in this field. Here are some examples:

- The verse: "Indeed, those who trade Allah's covenant and their oaths for a fleeting gain" {'Āl 'imrān: 77}. He said: "Alḥassan ibn Aḥmad ibn Muḥammad Almakhladiyy…". Then he mentioned a Ḥadīth through his own chain of narration via Abī 'Umāmah Alḥārithy who stated that the Messenger of Allah (PBUH) said: "He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him". A person asked: "O Messenger of Allah, even if it is something insignificant?". He replied: "Yes, even if it is the twig of the Arak tree."
- The verse: "those who control their anger" {'Āl 'imrān: 134}. He said: "There is nothing that is swallowed greater in reward with Allah than someone who swallows a dose of anger". Then he mentioned his own chain of narration via Mu'ādh ibn Anas who stated that the Messenger of Allah (PBUH) said: "Whoever suppresses his rage, while he is able to lash out, Allah will call him before the heads of creation [on the Day of Judgement] so that he can choose any of the Ḥūr he wishes to have".

### c- The interpretation of the Qur'ān by the opinions of the Prophet's companions

The interpretation of the Qur'ān by the opinions of the Prophet's companions is the third source of interpretation after Qur'ān and Sunnah. The companions (may Allah be pleased with them) were firsthand witnesses on revelation. They heard the Qur'ān directly from the Messenger of Allah (PBUH), therefore, they were the most knowledgeable people of the meaning of words mentioned in the Qur'ān after the Prophet (PBUH).

Shaykh Al-Islām Ibn Taymīah said: "If you couldn't find interpretation of the Qur'ān inside the Qur'ān and Sunnah, then you should rely on the

opinions of the companions because they were the most knowledgeable of the meaning of verses due to their firsthand knowledge of events and circumstances which were present at the time of revelation. In addition to their accurate understanding and excellent knowledge."

The Tafsīr of the Disclosure and Explanation is one of the most Tafsīrs that rely on Ḥadīths and opinions of Prophet's companions. It included a large number of the opinions of companions on the interpretation of the Glorious Qur'ān. This fact is a unique characteristic of this book which is clearly noticed by any reader. Athaʿlabiyy didn't just rely on the opinions of the companions with regards to one or two aspects. He relied on these opinions with regards to a variety of aspects and areas. He relied on the opinions of the companions to clarify and explain the meaning of the verse as well as his coverage of Qirā'āt, rulings, stories, etc. All of this was based on a certain methodology which Athaʿlabiyy followed. Here are the main outlines of it:

**Athaʿlabiyy sometimes narrates the opinions of the companions through his own chains of narration, on other occasions he mentions the opinions without the beginning of the chain of narration (this is called Hadīth Muʿallaq) and at other times he mentions the opinions without chains of narration:**

**He also mentions the Qirā'āt of the companions:**

Athaʿlabiyy sometimes narrates these Qirā'āt with a chain of narration. On other occasions he mentions them without any chain of narration as the following example: when he mentioned the verse: "Master of the Day of Judgement" {Al-Fātiḥah}, he attributed the Qirā'ah of 'Malik yawm addīn' to five companions.

- The verse: "entrusting her to the care of Zacharīā" {'Āl 'imrān: 37}. He mentioned the Qirā'ah of 'Ubay ''akfalahā Zacharīā' with ''alif' as it means 'Allah made Zacharīā a caretaker of Maryam'. He mentioned this Qirā'ah to use it for interpretation. There are two dialects of the name Zakarīā: Zakarīā', which is Mamdūd (a noun that ends with a hamzah preceded by an 'alif) and Zakarīā, which is Maqṣūr (a noun that ends in an 'alif).
- When he mentioned the verse: "if entrusted with a stack of gold" {'Āl 'imrān: 75}, he said: "According to Ibn Masʿūd's Qirā'ah (may Allah be

pleased with him) of the verse: "'Why do you not trust us with Joseph?", he read it: "mālak la taymannā".

- The verse: "nor would He have made it known to you". He said: "Alḥassan read 'wa lā 'adra'takum bih' (nor would I have made it known for you) according to the dialect of Banī 'aqīl…". Then he reached the following: "Ibn 'Abbās (may Allah be pleased with him) read 'wa lā 'andhartukum bih' (nor would I have warned you with it). The Qirā'ah of Alḥassan is evidence for that."
- The verse "perfectly beautified" ''izayanat' is the Qirā'ah of most Qurrā' as 'Abdullah ibn Mas'ūd (may Allah be pleased with him) read it 'tazayanat'".
- It is similar to what he said when he interpreted the verse: "When they casted, Mūsā said, "What you have produced is mere magic". He said: "as-Siḥr with 'ḍammah' on the 'rā'' without 'mad' (stretch of a sound) is the Qirā'ah of most Qurrā'… as Ibn Mas'ūd's Qirā'ah (may Allah be pleased with him) is: 'siḥr' (without the ''alif and lām).

**He also narrates the opinions of the companions to interpret the verses:**

Here are two examples:

- When Atha'labiyy mentioned the verse: "We have given you the seven oft-recited verses and the whole Glorious Qur'ān", he narrated Ibn 'Abbās's opinion through his own chain of narration as follows: "It is the Opening Sūrah (Al-Fātiḥah)".
- When he mentioned the verse: "It is they who ‹truly› believe in it", he narrated Ibn Mas'ūd's opinion through his own chain of narration as follows: "They follow its commands, turn away from its prohibitions, recite it correctly, and preserve its original meaning."
- The verse: "I will heal the blind" {'Āl 'imrān: 49}. He mentioned the different opinions on the meaning of ''akmah' until he reached the following: "Ibn "Ibn'Abbās said: 'It is the one who was born blind and never saw light in his life'. This opinion is more likely to be right.
- The verse: "Rather, he would say, "Be devoted to the worship of your Lord ‹alone›" {'Āl 'imrān: 79}. He mentioned the different opinions on the meaning of 'rabāniyyīn' until he reached the following: "'Aliyy and Ibn 'Abbās said: 'Be scholars and well-versed'. 'Aliyy (may Allah be pleased

with him) summarized all of these opinions as follows: 'This is the one who practices what he knows'".

- The verse: "‹Remember› when Allah made a covenant with the prophets" {'Āl 'imrān: 81}. He mentioned the different opinions on the meaning of this verse until he reached the following: "Some said: 'This covenant is made with Prophets and their nations but Allah only mentioned the Prophets because the covenant made with them is sufficient for the followers of Prophets to abide by'. This is Ibn 'Abbās's opinion (may Allah be pleased with him), which is the soundest of all opinions."
- The verse: "And hold firmly to the rope of Allah" {'Āl 'imrān: 81}. He mentioned the different opinions of interpreters as follows: "Ibn 'Abbās (may Allah be pleased with him) said: 'Hold firmly to Allah's religion'". Then he mentioned his own chain of narration via 'Abdullah ibn Mas'ūd (may Allah be pleased with him) who said: "This is unity."

He also said: "Ibn Mas'ūd said: 'O people, stick to obedience and unity; this is the rope of Allah which he commanded you to hold firmly to. Whatever you dislike in a state of obedience and unity is much better than whatever you like in a state of disunity'". He also mentioned his own chain of narration via 'Aliyy ibn Abī Ṭālib (may Allah be pleased with him) in a marfū' Ḥadīth: 'This is the book of Allah'". He also narrated through his own chain of narration via Ibn Mas'ūd (may Allah be pleased with him) in a marfū' Ḥadīth: "This Qur'ān is the rope of Allah". He narrated through his own chain of narration via Zayd ibn 'Arqam (may Allah be pleased with him) in a marfū' Ḥadīth: "This is the book of Allah, which is the rope of Allah. The one who follows it will be guided to the straight path and the one who abandons it will be misguided."

- The verse: "And hasten towards forgiveness from your Lord" {'Āl 'imrān: 133}. He mentioned the path which leads to earning this forgiveness as follows: "Ibn 'Abbās (may Allah be pleased with him) said: 'Hasten to Islam'. 'Aliyy ibn Abī Ṭālib (may Allah be pleased with him) said: 'This is the performance of mandatory deeds.' 'Uthmān ibn 'Affān (may Allah be pleased with him) said: 'This is sincerity'. Anas ibn Mālik (may Allah be pleased with him) said: "This is the first Takbīr (saying Allah Akbar) in prayers'".

**He narrated some of the stories which are related to the interpretation of the verse based on the opinion of the companions:**

For example, he mentioned the story of ʾIbrāhīm, his son ʾIsmāʿīl, and his mother Hājar as well as the construction of the Kaʿbah by ʾIbrāhīm and ʾIsmāʿīl.

- The verse: "All food was lawful for the children of Israel, except what Israel made unlawful for himself" {ʾĀl ʿimrān: 93}. He narrated via Ibn ʿAbbās (may Allah be pleased with him) that Yaʿqūb (PBUH) came from Ḥarrān and was afflicted with severe hardship and tribulation so he took an oath not to eat any high-quality remnants of meat on bones or any food which contains that if Allah, the Almighty grants Him recovery. He also narrated via Ibn ʿAbbās that physicians told Yaʿqūb (PBUH) not to eat camel meat at all.
- The verse: "You ‹O Prophet› have no say in the matter" {ʾĀl ʿimrān: 128}. He narrated via Anas ibn Mālik (may Allah be pleased with him) who said: "On the Day of ʾUḥud, a molar of the Messenger of Allah (PBUH) was broken and he was wounded in his eyebrow… The Messenger of Allah said: 'How can any people succeed if they soak the face of their Prophet with blood when he is calling them to Allah?'".

**He also mentioned the circumstances of revelation based on the opinions of the companions:**

- For example, when he mentioned the verse: "To Allah belong the east and the west" {Al-Baqarah: 115}, he mentioned a number of narrations of the opinions of the companions about the circumstances of revelation. He mentioned the circumstances of revelation according to the opinion of Ibn ʿAbbās, then he mentioned the opinion of ʿāmir ibn Rabīʿah, then he mentioned another opinion about the circumstances of revelation according to Ibn ʿUmar (may Allah be pleased with them).
- The verse: "Tell the disbelievers, "Soon you will be overpowered and driven to Hell—what an evil place to rest!" {ʾĀl ʿimrān: 12}. He narrated via Muḥammad ibn Isḥāq that this verse was revealed about the Jews. He said: "This is the narration of ʿikrimah and Saʿīd ibn Jubayr via Ibn ʿAbbās (may Allah be pleased with both of them)".

- The verse: "Believers should not take disbelievers as guardians instead of the believers" {'Āl 'imrān: 28}. He narrated via Ibn 'Abbās (may Allah be pleased with him) who said: "A group of Jews plotted to drive some people of 'Anṣār (supporters of the Prophet) away from the religion of Islam by getting closer to them, so Rifā'ah ibn Almundhir and 'Abdullah ibn Jubayr warned them but they refused their advice. Therefore, Allah, the Almighty revealed this verse about them."

**Atha'labiyy relied on the opinions of the companions on Islamic Jurisprudence:**

When Atha'labiyy mentioned the topic of saying 'In the Name of Allah—the Most Compassionate, Most Merciful' loudly inside prayer, he based his opinion about the permissibility of saying it loudly on different things, one of them was the Prophet's companions who used to say it loudly. He narrated through his own chain of narration via Ibn 'Umar and Ibn 'Abbās that they used to say 'In the Name of Allah—the Most Compassionate, Most Merciful' loudly inside prayer.

He also narrated through his own chain of narration via 'Aliyy ibn Zayd ibn Jud'ān that 'Abdullah ibn 'Abbās, 'Abdullah ibn 'Umar, 'Abdullah ibn 'Amr, 'Abdullah ibn Azzubayr, and 'Abdullah ibn Ṣafwān used to say In the Name of Allah—the Most Compassionate, Most Merciful' loudly inside prayer.

When Atha'labiyy mentioned the topic of reciting Al-Fātiḥah, he stated that it is mandatory for the Imām and the one who prays behind him to recite Al-Fātiḥah. He relied on a number of Ḥadīths then he attributed the same opinion to 17 companions whose names were mentioned.

- The verse: "Pilgrimage to this House is an obligation by Allah upon whoever is able among the people" {'Āl 'imrān: 97}. He mentioned the mandatory conditions for Ḥajj like a ride and food supplies as follows: "This is the opinion of 'Umar ibn Alkhaṭāb, his son 'Abdullah, and 'Abdullah ibn 'Abbās (may Allah be pleased with him)". He also narrated via 'Aliyy ibn Abī Ṭālib who said to a very old man who hasn't performed Ḥajj: "Appoint a man to perform Ḥajj on your behalf".

In the section of the mandatory conditions for Ḥajj, he narrated via ʻAbdullah ibn Masʻūd (may Allah be pleased with him) who said: "Go to this House to perform Ḥajj before a certain tree grows in the desert which will cause death to all animals that eat from it". He also narrated via ʻUmar (may Allah be pleased with him) who said: "I intended to appoint a man to travel to all lands (of the caliphate) to take Jizyah (a small tax taken from non-Muslims) from people who have wealth and didn't perform Ḥajj."

**Athaʻlabiyy relies on the consensus of the companions in the topics of jurisprudence:**

He relied on their consensus about 'In the Name of Allah—the Most Compassionate, Most Merciful' as a verse in Sūrat Al-Fātiḥah. He narrated through his own chain of narration via 'Ismāʻīl ibn 'Ubayd ibn Rifāʻah who stated that Muʻāwīah ibn Abī Sufyān came to Madīnah and prayed in a loud prayer without reciting 'In the Name of Allah—the Most Compassionate, Most Merciful'. After the end of the prayer, all of the Muhājirūn and 'Anṣār (Emigrants and helpers) inside the masjid exclaimed: "Have you forgotten? Where is 'In the Name of Allah—the Most Compassionate, Most Merciful' in the beginning of Al-Fātiḥah?". So Muʻāwīah was reminded to recite 'In the Name of Allah—the Most Compassionate, Most Merciful' in the following prayers.

**He narrated some of the Isrā'īlīāt (the narrations taken from Jewish sources) based on the opinions of companions:**

For example, the Isrā'īlīāt which the author mentioned about the story of Hārūt and Mārūt. He mentioned some narrations via Ibn ʻAbbās, ʻAliyy ibn Abī Ṭālib, Ibn Masʻūd, and Ibn ʻUmar.

**He gave the priority to the opinions of the companions before the opinions of other interpreters of the Qur'ān:**

For example, when he mentioned the verse: "That is the Book! There is no doubt about it" {Al-Baqarah: 2}, he mentioned the opinions of scholars on the meaning of taqwā (being conscious of Allah) and the true mutaqī (the one who is conscious of Allah). In the beginning, he mentioned the opinion of Ibn ʻAbbās and Ibn ʻUmar then he mentioned other opinions.

This isn't a fixed approach. He sometimes, if necessary, follows another order. When he mentioned the verse: "So woe to those who distort the Scripture with their own hands" {Al-Baqarah: 79}, he mentioned the Prophetic saying: "'wayl' is a name of a valley in hellfire…" (unauthentic Ḥadīth). Then he mentioned other opinions which resemble this Ḥadīth; the opinion of Sa'īd ibn Almusayib who said: "A valley in hellfire" and the opinion of Ibn Buraydah who said: "A mountain made of pus and blood". Then he mentioned a different opinion supported by Ibn 'Abbās who said: "'wayl' means 'severe punishment'".

It is possible that he mentioned Ibn 'Abbas's opinion in the end because he believes that other opinions are more reliable based on the aforementioned Ḥadīth. Based on such reasons, he may write down the opinions of the companions in the end.

**He pays close attention to mentioning the names of the companions in order:**

For example, when he mentioned the verse: "'Alif lām mīm" {Al-Baqarah: 1}, he mentioned some opinions with regards to the distinct combinations of letters in the beginning of some Sūrahs (Ḥurūf muqaṭa'ah). He mentioned two opinions attributed to Abī Bakr Aṣidīq and 'Aliyy ibn Abī Ṭālib; he mentioned Abī Bakr first then he mentioned 'Aliyy.

Also, when he mentioned the verse: "Give good news ‹O Prophet› to those who believe and do good", he mentioned the opinion of 'Uthmān ibn 'Affān (may Allah be pleased with him) first then he mentioned 'Aliyy's opinion (may Allah be pleased with him).

### d- Tafsīrs of "Atābi'īn (the followers of companions)

As Atha'labiyy cited the Tafsīrs of the Prophet's companions and mentioned their opinions in different places in his book, he also relied on the students of the companions (may Allah grant them mercy). They had a firsthand experience of listening to the companions (may Allah be pleased with them). Shaykh Al-Islām Ibn Taymīah said: "If you couldn't find interpretation of Qur'ān in the Qur'ān, Sunnah, and opinions of the companions, then know that many great scholars followed the opinions of "Atābi'īn."

Atha'labiyy (may Allah grant him mercy) paid close attention to the Tafsīrs of those great scholars of 'Atābi'īn in his book. It is clear that one of his

main sources which he mentioned in the introduction of his book is the Tafsīr of "Atābiʿīn such as Mujāhid, Qatādah, Aḍaḥāk, Alḥassan Albaṣriyy, ʻaṭāʾ ibn Rabāḥ, Abī Alʿālīah, etc.

Athaʿlabiyy narrated all of the Tafsīrs of 'Atābiʿīn through his own chain of narration. Some of the Tafsīrs were narrated through different chains of narration as I have mentioned when I alluded to his sources.

The one who pays any attention to the Disclosure and Explanation on the Interpretation of the Qur'ān and sees these many and different quotes of 'Atābiʿīn all over this book will certainly notice that this Tafsīr is a great source of 'Atābiʿīn's interpretations and opinions.

Athaʿlabiyy adhered to a similar methodology to the citation of the opinions of Prophet's companions (may Allah be pleased with them). The characteristics of this methodology can be specified as follows:

**The narration of 'Atābiʿīn's quotes along with the chains of narration:**

Athaʿlabiyy mentioned his own chains of narration attributed to 'Atābiʿīn for him not to repeat these chains of narration whenever he quoted them.

But we can see that Athaʿlabiyy narrates some of 'Atābiʿīn's quotes along with the chains of narration to highlight the different chains of narration via 'Atābiʿīn which weren't mentioned in the introduction.

For example, he narrated a quote of ʻaṭāʾ ibn Rabāḥ from a different chain of narration which wasn't mentioned in the introduction of his Tafsīr. The Tafsīr of ʻaṭāʾ was narrated through Jurayj in the introduction. But he narrated some quotes of ʻaṭāʾ in his book through 'Uthmān ibn Al'aswad.

**The narration of 'Atābiʿīn's opinions on a large number of words' meaning:**

He mentioned a multitude of these opinions. For example:

- The verse: "and others are ambiguous" {'Āl ʻimrān: 7}. He mentioned the different opinions of scholars on the meaning of ʻmuḥkam and mutashābih' (verses that are definite in meaning and verses that are ambiguous). He said: "Qatādah, Arrabīʿ, Aḍaḥāk, and Assudiyy said: 'muḥkam is the abrogating verses, which must be applied and 'mutashābih' is the abrogated verses which we must believe in but we do not apply'. Mujāhid and 'ikrimah said: 'muḥkam' is the verses which have commands and prohibitions and 'mutashābih' is the rest of verses which are consistent

and complementary'. Muḥammad ibn Isḥāq via Muḥammad ibn Ja'far ibn Azzubayr said: 'muḥkam is the verse which only has one meaning but 'mutashābih' is the verse which may have different meanings'".

- The verse: "will be a great leader, chaste…" {'Āl 'imrān: 39}. He mentioned a large number of opinions attributed to Muslim scholars on the meaning of 'sayid and ḥaṣūr' such as Aḍaḥāk, Sa'īd ibn Jubayr, Sa'īd ibn Almusayib, Qatādah, 'ikrimah, Mujāhid, Ibn Zayd, Abū Asha'thā', Assudiyy, Alḥassan, etc.
- The verse: "with their dog stretching out its forelegs at the entrance" {Al-Kahf: 18}. He said: "Mujāhid and Aḍaḥāk said: 'Waṣīd is the area in front of the cave', which is a narration of 'Aliyy ibn Abī Ṭalḥah via Ibn 'Abbās (may Allah be pleased with them). Sa'īd ibn Jubayr said: 'Waṣīd means ṣa'īd which is dirt', which is the narration of 'aṭīah via Ibn 'Abbās (may Allah be pleased with him and his father). Assudiyy said: 'Waṣīd means a door', which is the narration of 'ikrimah via Ibn 'Abbās (may Allah be pleased with him and his father). 'aṭā' said: 'Waṣīd means the threshold of the door'. Aqutaybiyy said: 'Waṣīd means a building'".
- The verse: "find out where the best food is there" {Al-Kahf: 19}. He said: 'Ibn 'Abbās and Sa'īd ibn Jubayr said: 'The most permissible slaughtered animal'. Aḍaḥāk said: 'The best food'. Muqātil ibn Ḥayān said: 'The highest quality of food'. Yamān ibn Ri'āb said: 'The cheapest price'. Qatādah said: 'Superb food'. 'ikrimah said: 'More food'".
- The verse: "I fear [what] my kinsmen [will do] when I am gone" {Maryam: 5}. He explained the meaning of 'mawālī as follows: "Mujāhid said: 'This means ''aṣabah' (according to the law of inheritance, the close male inheritors)'. Abū Ṣāliḥ said: 'This means 'Kalālah' (those who leave neither descendants nor ascendants as heirs)'. Alkalbiyy said: 'The inheritors'".
- The verse: "and forgotten long before all this!" {Maryam: 23}. He explained the meaning of 'nasī' as follows: "Ibn 'Abbās (may Allah be pleased with him and his father) said: 'Left behind'. Qatādah said: 'Something that is not known or remembered'. 'ikrimah, Aḍaḥāk, and Mujāhid said: 'An abandoned piece of cloth'. Arrabī' said: 'Miscarried baby'. Muqātil said: 'Something that looks like a destroyed thing'. 'aṭā' ibn Abī Muslim said: 'I wish that I was never created'. Alfarrā' said: 'Cloth which women throw

away after being sick'. Abū 'Ubaydah said: 'Insignificant things which are forgotten or ignored'".

**The narration of 'Atābi'īn's opinions on the circumstances of revelation:**

For example, when he mentioned the verse: "leaving them in complete darkness—unable to see" {Al-Baqarah: 17}, he said: "Ibn 'Abbās, Qatādah, Aḍaḥāk, Muqātil, and Assudiyy said: 'This verse was revealed about the hypocrites.' Then he said: "Sa'īd ibn Jubayr, Muḥammad ibn Ka'b, 'aṭā', and Yamān ibn Ri'āb said: 'This verse was revealed about the Jews.'"

- The verse: "Indeed, those who disbelieve after having believed then increase in disbelief, their repentance will never be accepted" {'Āl 'imrān}. He said: 'Alḥassan, Qatādah, and 'aṭā' Alkurāsāniyy said: 'This verse was revealed about the Jews who disbelieved in Jesus (PBUH) and rejected the 'injīl despite their belief in their Prophets and Books. They increased in disbelief because they disbelieved in Muḥammad (PBUH) and rejected the Qur'ān'. Abū Al'ālīah said: 'This verse was revealed about the Jews and Christians who disbelieved in Muḥammad (PBUH)'. Mujāhid said: 'This verse was revealed about all disbelievers'".
- The verse: "All food was lawful for the children of Israel" {'Āl 'imrān: 93}. He said: "Abū Rawq said: 'This was revealed when the Prophet (PBUH) said: 'I am following Abraham's religion…'". He mentioned the whole Ḥadīth until he reached the following: "Then Allah, the Almighty revealed this verse to expose their lies".

**The narration of the Qirā'āt of 'Atābi'īn:**

- For example, when he mentioned the verse: "the Fire fueled with people and stones" {Al-Baqarah: 24}, he said: "Alḥassan, Mujāhid, and Ṭalḥah read 'wuqūdahā' with 'ḍammah' on the 'wāw'. 'Ubayd ibn 'Umayr read 'waqīdihā'".
- When he mentioned the verse: "Master of the Day of Judgment" (Mālik yawm addīn) {Al-Fātiḥah: 4}, he attributed this Qirā'ah to 31 people among 'Atābi'īn and their followers ('Atbā' 'Atābi'īn). And when he mentioned the Qirā'ah of 'Malik yawm addīn', he attributed it to 20 people among 'Atābi'īn and their followers.

- The verse: "a reinforcement of three thousand angels for your aid" {'Āl 'imrān: 124}. He said: "Abū Ḥaywah read 'munzilīn' with 'kasrah' under the 'zāy' without shaddah', which means that they are coming with aid. Alḥassan, Mujāhid, Ṭalḥah ibn Muṣarrif, 'Amr ibn Maymūn, and Ibn 'āmir read 'munazzalīn' with 'fatḥah and shaddah' on the 'zāy'".
- The verse: "entrusting her to the care of Zakarīā" {'Āl 'imrām}. Alḥassan, He said: "Mujāhid, Ḥumayd, Ibn Kathīr, Abū Ja'far, Shaybah, Nāfi', 'āṣim through the narration of Abī Bakr, Ḥafṣ, Abū 'Amr, Ibn 'āmir, YaAmr, Ibn 'āmir, Ya'qūb, and Ayūb read 'kafalahā' without shaddah on the 'fā'; this is the choice of Abū 'Ubayd and Abū Ḥatim. This means that Zakarīā is the subject in the verse, who took care of Maryam."

**He narrated some of the Isrā'īlīāt via 'Atābi'īn:**

This is like the stories which were attributed to 'ikrimah, 'aṭā' ibn Rabāḥ, Assudiyy, Sīrīn, … about the description of the cow which the Children of Israel were commanded to slaughter.

**He mentioned 'Atābi'īn's opinions on the topics of Islamic jurisprudence and religious rulings:**

When he mentioned the verse: "Indeed, ‹the hills of› Ṣafa and Marwah are among the symbols of Allah" {Al-Baqarah: 158}, he addressed one of the Islamic issues of jurisprudence related to walking back and forth from Ṣafā and Marwah. He mentioned many opinions with regards to that point which were attributed to a number of 'Atābi'īn like Mujāhid, 'aṭā', Ibn Sīrīn, Alḥassan, etc.

**He backed 'Atābi'īn's opinions with Prophetic sayings:**

For example, when he mentioned the verse: "the Most Compassionate, Most Merciful" in the beginning of Al-Fātiḥah, he mentioned a number of opinions to interpret the verse. One of these opinions is Ibn Almubārak's: "Al-Raḥmān is the One who gives when He is prayed to. Ar-Raḥīm is the One who gets angry when He isn't prayed to." He backed this opinion with the following Ḥadīth which was narrated through his own chain of narration: "Allah is angry with the one who doesn't ask Him (in prayers)."

**The multitude of quotes attributed to ʾAtābiʿīn:**

For example:

1. Their interpretation of "ʾAlif lām mīm" {Al-Baqarah: 1}.
2. Their opinions on the meaning of Taqwā and the qualities of al-Mutaqī (the one conscious of Allah) {Al-Baqarah: 2}.
3. Their interpretation of the meaning of 'thunder' {Al-Baqarah: 19}.
4. Their interpretation of the verse: "and are engrossed in sin" {Al-Baqarah: 81}, etc.

**He mentioned some of the disconnected narrations of ʾAtābiʿīn (marāsīl):**

For example, he said: "I heard Abū Alqāsim Alḥassan ibn Muḥammad ibn Ḥabīb say, Abū Aḥmad ʿAbd Al-Malik ibn Muḥammad ibn Alfaḍl said, Abū Yaḥīā Zakarīā ibn Dalwaīh ibn Shabīb said, Aḥmad ibn Annuʿmān ibn Alwajīh said, Jaʿfar ibn Sulaymān Aḍabʿiyy said, Sayf ibn Maymūn via Alḥassan stated that Messenger of Allah (PBUH) said: "Mūsā (PBUH) said: 'O my Master, how Adam (PBUH) was able to show enough gratitude? … "

**e- The interpretation of the Qur'ān by ʾAtbāʿ ʾAtābiʿīn (the followers of the companions of the Prophet's companions) and those who followed them**

Athaʿlabiyy's Tafsīr of the Disclosure and Explanation is an encyclopedia which contains the opinions of interpreters among the Prophet's companions, ʾAtābiʿīn, and ʾAtbāʿ ʾAtābiʿīn and the following great scholars of Tafsīr. Many interpreters of the Qur'ān relied on Athaʿabiyy's collection of these quotes as it will be shown later in detail when we cover the importance of this book.

Athaʿlabiyy mentioned his own chains of narration in his introduction of the book which are attributed to ʾAtbāʿ ʾAtābiʿīn and those who came after them like: Sufyān ibn ʿUyaynah, Sufyān Athawriyy, Wakīʿ ibn Aljarrāḥ, Hushaym ibn Bashīr, Shibl ibn ʿabbād, Warqāʾ ibn ʿAmr, Qabīṣah ibn ʿUqbah, Abī Hudhayfah Annahdiyy, Saʿīd ibn Manṣūr, ʿAbdullah ibn Wahb, ʿUbayd ibn Ḥumayd, Muḥammad ibn Ayūb Arrāzī, etc. He didn't just quote these scholars through his own chains of narration. He also narrated these quotes through others like Muḥammad ibn Jarīr Aṭabariyy, etc.

Atha'labiyy mentioned so many quotes of these great scholars which people can barely find in other sources. Therefore, this Tafsīr is a significant source of the quotes attributed to these scholars because their books are now lost. The ones who want to collect all the narrations and quotes of these scholars consider the Tafsīr of the Disclosure and Explanation as the main source of these quotes.

Here are some examples of the narrations which the author (may Allah grant him mercy) mentioned in his book of Tafsīr:

- The verse: "Indeed, Allah made you victorious at Badr" {'Āl 'imrān: 123}. He said: "'Umayr ibn Isḥāq said: 'When many Muslims ran away from standing beside the Messenger of Allah (PBUH) in the battle of 'Uḥud, Sa'd ibn Mālik stayed and kept on shooting arrows…". Then he mentioned the verse.

Asha'biyy said: "The Messenger of Allah (PBUH) and the Muslims were told in the battle of Badr that Kurz ibn Kābit Almuḥāribiyy intended to provide the disbelievers with (weapons, warriors, and rides) …". Then he mentioned the complete narration.

- The verse: "We will cast horror into the hearts of the disbelievers" {'Āl 'imān: 151}. He said: "Assudiyy said: 'When Abū Sufyān and the disbelievers set off to Makkah after the battle of 'Uḥud…". Then he mentioned the story about their intention of getting back but Allah cast horror into their hearts.
- The verse: "Whenever Zakarīā visited her in the sanctuary" {'Āl 'imrān: 37}. He said: "Arrabī' ibn Anas said: 'Zakarīā (PBUH) used to lock seven doors on Maryam before leaving but whenever he visited her room, "he found her supplied with provisions" {'Āl 'imrān: 37}'. This means that he found different out-of-season fruit; the fruit of summer found in winter and the fruit of winter found in summer."

He narrated that Muḥammad ibn Isḥāq ibn Yasār said: "Then the children of Israel were afflicted with a crisis…". He mentioned that until he reached the following: "Whenever Zakarīā visited her, he found extra provision which exceeded the amount she was given."

## The Isrā'īlīāt (stories taken from Jewish sources) and Athaʿabiyy's approach

### The meaning of Isrā'īlīāt:

The word Isrā'īlīāt -as the word clearly shows- is a plural of the word Isrā'īlīah, which is a story or event narrated via an Isrā'īlī source. Isrā'īl is Yaʿqūb ibn Isḥāq ibn 'Ibrāhīm, the father of Al'asbāṭ (the twelve tribes of Israel). The Jews are descendants of Yaʿqūb; the sons of Israel. They were mentioned in the Qur'ān as the sons of Israel in many verses.

Isrā'īlīāt is a term used to refer to stories originally narrated from Jewish sources. But the scholars of Tafsīr and Ḥadīth use this term for a wider scope than the Jewish stories. This term is used by them to refer to any old myths mentioned in the books of Tafsīr or Ḥadīth as long as the story is originally taken from Jewish or Christian sources, etc.

### The categories of Isrā'īlīāt:

Isrā'īlīāt are divided into different categories based on a number of criteria.

The categories based on the content of the narration (Matn) and the chain of narration ('isnād):

1. A sound Matn and 'isnād.
2. A weak Matn or 'isnād or both of them are weak.

### The categories based on the topics:

1. Topics related to creed (ʿaqīdah).
2. Topics related to Islamic rulings ('Aḥkām).
3. Lessons and stories which are unrelated to the two previously mentioned points.

### The categories based on stories which agree with or go against our teachings:

1. The stories which agree with our teachings.
2. The stories which go against our teachings.
3. The stories which are not mentioned in our teachings.

### The Islamic ruling on the narrations of Isrā'īlīāt:

There are a number of Ḥadīths and Islamic narrations which can be understood as a proof for the permissibility of narrating Isrā'īlīāt while other Ḥadīths can be understood as a proof for the impermissibility of narrating Isrā'īlīāt. The soundest of all opinions is the opinion held by the vast majority of Muslim scholars, especially Shaykh Al-Islām ibn Taymīah who delved into the evidence for and against the narration of Isrā'īlīāt to come up with the following: The proof for the permissibility of narrating Isrā'īlīāt is only referring to the narrations which agree with our teachings or those which are not mentioned in our teachings- these are the teachings which are not confirmed nor rejected in Islam. He also understood the proof against narrating Isrā'īlīāt as a prohibition of narrating whatever goes against our teachings.

Here is Ibn Taymīah's quote (may Allah grant him mercy) in his introduction to the Principles of Tafsīr. He explained that the narrations of Isrā'īlīāt can only be quoted as mere information without believing in their authenticity. He clarified that the Isrā'īlīāt are divided into three categories:

1. The narrations which agree with our teachings, which are clearly established. These narrations are correct.
2. The narrations which go against our teaching.
3. The stories which are not mentioned in our teachings. These narrations are not authentic nor rejected, therefore we can't believe or reject them. It is permissible to quote these narrations as mentioned before. The Messenger of Allah (PBUH) said: "Convey (my teachings) to the people even if it is a single verse, and tell others the stories of Banī Isrā'īl, for it is not sinful to do so."

These narrations are mostly unbeneficial to the religious matters; therefore, the scholars of the People of the Book hold a wide range of different opinions with regards to these narrations that's why the scholars of Qur'ān interpretation also hold different opinions. For example: the names of the People of the Cave, the color of their dog, their numbers, the type of tree which Mūsā's Staff was made of, the names of birds which were brought up to life for 'Ibrāhīm, the piece of the cow which struck the dead body, the tree

which was mentioned when Allah talked to Mūsā, and other examples which Allah, the Almighty Hasn't mentioned in the Qur'ān because of the lack of benefit to the matters of this world and the hereafter. But the narration of these different opinions is permissible: Allah, the Almighty says: "[Some] say, 'The sleepers were three, and their dog made four,' others say, 'They were five, and the dog made six'- guessing in the dark- and some say, 'They were seven, and their dog made eight.' Say [Prophet], 'My Lord knows best how many they were.' Only a few have real knowledge about them, so do not argue, but stick to what is clear, and do not ask any of these people about them". Allah teaches us through this verse the correct approach in dealing with these matters. Allah, the Almighty taught us about three opinions; the first two were considered weak and the third wasn't given a verdict which showed its authenticity because if it was weak, Allah would have shown us that like the first two opinions. Then Allah taught us that knowing their number is without any benefit. Allah says: "My Lord knows best how many they were", as few people were given real knowledge about their number by Allah, the Almighty. Allah says: "so do not argue, but stick to what is clear", which is a command for us not to exert so much effort trying to figure out something which has no benefit. We also shouldn't ask any of these people about them, because they do not know the truth; they are just guessing in the dark.

### The Isrā'īlīāt infiltrated the books of Tafsīr:

Isrā'īlīāt infiltrated most of, if not all, the books of Tafsīr. This happened, and Allah knows best, because the Glorious Qur'ān has stories which are mainly reminders and lessons to be learnt. The main goal of these stories isn't related to the details of historical events like the history books which usually focus on the details. Human beings are always naturally passionate about the unknown details; the Arabs in the beginning of Islam -as they also before Islam- used to ask the People of the Book, especially after some of them converted to Islam, such as 'Abdullah ibn Salām, Ka'b Al'aḥbār, and Wahb ibn Munabih. All of them acquired some knowledge but the long passage of time after their Prophets was filled with clear changes made by their rabbis. The falsehood merged with truth so they sometimes narrate the truth and in other times, they narrate falsehood, based on their own scrutiny. All of these issues are not related to the essential matters of creed ('aqīdah), the Islamic rulings,

and the matters of commands and prohibitions. People narrated their quotes and interpreters of the Qur'ān quoted them without scrutiny. The books of Tafsīr are filled with these quotes of the People of the Book; they narrated both authentic and unauthentic narrations. The fundamental sources of Tafsīr like Aṭabariyy, Athaʿlabiyy, Alwāḥidiyy, Albaghawiyy, and Alkhāzin contain these Isrā'īlīāt and other interpreters who were aware of getting rid of these narrations like Ibn ʿaṭīah, Alqurṭubiyy, Arrāzī, Ibn Kathīr, and Abī Ḥayān, etc. haven't thrown all of the Isrā'īlīāt out of their books of Tafsīr.

**Athaʿlabiyy's opinion on Isrā'īlīāt:**

The books of Tafsīr generally contain Isrā'īlīāt which are quoted as mentioned before. There are some of the interpreters who rarely quote Isrā'īlīāt while others narrated Isrā'īlīāt a lot.

Athaʿlabiyy was one of those interpreters of the Qur'ān who widely narrated Isrā'īlīāt a lot. One of the strongest criticisms of Athaʿlabiyy was because of this fact. This will be covered when we mention the disapprovals of his Tafsīr, the Disclosure and Explanation. The correct conclusion will be shown over there.

What we would like to focus on here is Athaʿlabiyy's methodology and approach which he followed when he mentioned the Isrā'īlīāt. The methodology can be dissected as follows:

**Athaʿlabiyy mentions some of the Isrā'īlīāt without chains of narration, he doesn't attribute them to anyone, and he never writes his sources:**

For example:

- The story of iblīs (the devil) and the serpent when he interpreted verse 36 in Sūrat Al-Baqarah.
- The story of Mūsā (PBUH) getting out of Egypt with the sons of Israel when he interpreted verse 50 in Sūrat Al-Baqarah.
- The seventy men who were chosen by Mūsā (PBUH) when he interpreted verse 55 in Sūrat Al-Baqarah.
- The people of the Sabbath when he interpreted verse 65 in Sūrat Al-Baqarah.
- The description of the Ark of the Covenant.

- The story of Qīdār ibn ’Ismā‘īl who carried the Ark of Covenant to Ya‘qūb (PBUH).
- The reason why ’Ibrāhīm asked Allah for bringing something to life to be protected from being killed.

**Atha‘labiyy sometimes mentions Isrā’īlīāt which are attributed to the narrator among the Prophet’s companions or their followers (”Atābi‘īn), etc.:**

For example:

- The story of the cow when he interpreted the verse 68 in Sūrat Al-Baqarah. He narrated the story of the cow via Ibn ‘Abbās, Ibn Wahb, Assudiyy, etc.
- The story of Sulaymān and the magicians when he interpreted the verse 102 in Sūrat Al-Baqarah. He narrated this story via ‘ikrimah, Assudiyy, and Alkalbiyy.
- The story of Hārūt and Mārūt when he interpreted verse 102 in Sūrat Al-Baqarah. He narrated pieces of this story from Ibn ‘Abbās, ‘Aliyy ibn Abī Ṭālib, Assudiyy, Qatādah, Mujāhid, and Ka‘b Al’aḥbār.
- When he interpreted the verse: “The disciples replied” {’Āl ‘imrān: 52}. He said: “‘aṭā’ said: ‘Maryam made ‘īsā (PBUH) work in different fields. The final job was with the disciples. They were bleachers and dyers. She (Maryam) made him go to their manager to learn from them…”. He narrated the whole story until he reached the following: “He and his companions believed in him; they are called ‘Al-Ḥawārīūn’ (the disciples)”.
- The verse: “And the disbelievers made a plan ‹against Jesus›, but Allah also planned—and Allah is the best of planners” {’Āl ‘imrān: 54}. He said: “Ibn ‘Abbās (may Allah be pleased with him and his father) said: ‘A king among the children of Israel wanted to kill ‘īsā (PBUH) so he sent his soldiers…’” He narrated the story of trying to kill ‘īsā (PBUH), then he said: “Wahb said: ‘They went to ‘īsā (PBUH) at night to capture him and they prepared the cross to crucify him…’” He narrated the story of trying to kill ‘īsā (PBUH) but Allah, the Almighty raised him up to Him and the one who got crucified was the one who told the soldiers about ‘īsā’s place.
- The verse: “Whoever enters it should be safe” {’Āl ‘imrān: 97}. He said: “Wahb ibn Munabih said: ‘The following is written in the Torah: “On the Day of Judgment, Allah will send 700 thousand of the angels who are

close to Him with a golden chain given to each one of them to go to the Sacred House…". He narrated the whole story about the golden chains around the Ka'bah until he reached the following: "The Ka'bah will say: 'I am here at your service, I am here at your service O Allah, good is in your Hands', then the angels will take the Ka'bah to the Land of Gathering."

- The verse: "And I will prophesize what you eat and store in your houses. Surely in this is a sign for you if you ‹truly› believe" {'Āl 'imrān: 49}. He narrated the following via Assudiyy who said: "'īsā (PBUH) used to tell young children what their parents do to them…" Then he mentioned the story of the Children of Israel plotting against 'īsā (PBUH) to kill him and the story of his mother fleeing with him to Egypt on her small donkey.
- The verse: "But if you forget, then remember your Lord" {Al-Kahf: 24}. He narrated through his own chain of narration via Wahb who said: "The following is written in the 'injīl: 'O son of Adam, remember Me when you are angry, I Will remember you when I am angry; I Will not destroy you along with others. If you are oppressed, do not support yourself; My support is better than your own support of yourself'.
- When he mentioned Dhū Al-Qarnayn in Sūrat Al-Kahf (starting from verse 83), he narrated a long story via Wahb.
- The verse: "And We elevated him to an honorable status" {Maryam: 57}. When he mentioned the elevation of Prophet Idrīs (PBUH) in Sūrat Maryam, he narrated a long story which is clearly taken from the narrations of Isrā'īlīāt. He attributed these narrations to Ibn 'Abbās (may Allah be pleased with him and his father) and Ka'b Al'aḥbār (may Allah grant him mercy).
- The absence of Atha'labiyy's mentioning of his own chains of narration attributed to them was because he mentioned most of his own chains of narration in the introduction of his book.
- But if he narrates through other narrators, he may mention his own chains of narration attributed to them like the 'isnād number (297); he narrated part of the story of 'Ibrāhīm and 'Ismā'īl building the Ka'bah through his own chain of narration via Abī Bakr Alqaṭṭān

- The verse: "Give them ‹O Prophet› an example of two men" {Al-Kahf: 32}. He mentioned through his own chain of narration via 'aṭā' Alkhurāsānī the story of two brothers among the children of Israel; one of them is a believer and the other is a disbeliever…etc.

**Atha'labiyy sometimes collects a number of narrations of Isrā'īlīāt through several chains of narration mentioned in one context:**

- The story of building the Ka'bah. The verse: "And ‹remember› when Abraham raised the foundation of the House with Ishmael" {Al-Baqarah: 127}. He said: "Narrators narrated the story of building the Ka'bah through different chains of narration. I collected and organized their narrations to be more fathomable. They said: …" Then he mentioned the story.
- The verse: "and David killed Goliath" {Al-Baqarah: 251}. He said: "The Qur'ān interpreters had similar opinions expressed differently about the ones who crossed the river with Ṭālūṭ; one of them was 'īshā ibn Dāwūd."
- The verse: "Or ‹are you not aware of› the one who passed by a city which was in ruins" {Al-Baqarah: 259}. He said: "The ones who stated that this man was 'uzayr said: 'When Nebuchadnezzar destroyed Bayt Al-Maqdis and took the captives of the children of Israel; one of them was 'uzayr…'".

**Atha'labiyy focused on the difference of opinions held by different interpreters of Qur'ān on the Isrā'īlīāt:**

- The verse: "Have you ‹O Prophet› not seen those who fled their homes in the thousands" {Al-Baqarah: 243}. He mentioned the difference of opinions on the cause of fleeing their homes. He said: "Most interpreters said: 'This village was called Dāwirdān, it was afflicted with a plague so a group among the dwellers escaped from the plague…' Aḍaḥāk, Muqātil, and Alkalbiyy said: 'They escaped from Jihād'". Then Atha'labiyy mentioned nine different opinions attributed to the narrators about the number of those who fled their homes.
- The verse: "They said to one of their prophets" {Al-Baqarah: 246}. He said: "They had different opinions on the name of this Prophet. Qatādah said: 'Yūsha' ibn Nūn'. Assudiyy said: 'Sham'ūn'. And the rest of the interpreters said: 'Ashmawīl'".

**Some of the Isrā'īlīāt which Athaʿlabiyy mentioned contained false accusations and unacceptable traits of Prophets and righteous people:**

- The story of Ṭālūṭ and Dāwūd after killing Gālūt: "He wanted to assassinate Dāwūd so he told her: 'Where is your husband?'. She said: 'He is sleeping on his bed'. So, he struck him with the sword; when intoxicants came out of him, he said: 'May Allah grant mercy to Dāwūd, he used to heavily consume intoxicants'". He also mentioned that scholars and righteous people tried to stop Ṭālūṭ from killing Dāwūd but he killed all of them. Whenever he had an opportunity to kill a scholar among the children of Israel, he did so.
- He mentioned that the Prophet 'irmīa' (Jerimiah) was disparagingly impatient in a way that contradicts putting trust in Allah like all Prophets (PBUT). The verse: "He said, "How could Allah bring this back to life after its destruction?" {Al-Baqarah: 259}. He narrated: "When 'irmīā' heard that, he screamed, cried, tore his clothes, and threw dust on his head".

**Some of the Isrā'īlīāt contained miracles and supernatural events which only happen by Allah's Power on the hands of Prophets:**

- The verse: "So they defeated them by Allah's Will, and David killed Goliath" {Al-Baqarah: 251}. He narrated the following: "He took her to Ashmawīl's grave so she prayed and asked Allah then called the one who was inside the grave so Ashmawīl stood up from the grave and shook the dust off his head".

**G – Athaʿabiyy's opinion on Ṣūfī and subtle interpretations:**

The definition of Ṣūfī and subtle interpretations:

- Some of the scholars defined this type of Tafsīr as follows: "An interpretation of the verses in the Qur'ān without the focus on the apparent meaning by seeing through hidden messages which are only clear to the most righteous people. This interpretation can be added to the apparent meaning, too."

**The opinions of scholars on the subtle Tafsīr (Al-'ishārī):**

There are different opinions with regards to this type of Tafsīr. Some of the scholars came to the conclusion that it is permissible while others came to the conclusion that it is impermissible. Each team of the scholars based their

opinions on certain pieces of evidence which cannot be explained in detail here along with the responses and refutations.

Other scholars like Imām Ashāṭibiyy and Imām ibn Alqayim took the middle path and came to the conclusion that it is permissible based on certain conditions.

The summary of these conditions is in two points:

1. This Tafsīr should abide by the apparent meaning of the verse based on how Arabs understood these words.
2. There must be clear evidence about something else mentioned in another place which has the same meaning.

These two conditions are rarely followed in today's subtle interpretations by the Sufis.

Some of the scholars who came to the conclusion that this Tafsīr isn't permissible think that it is not even considered a Tafsīr. These are meanings and feelings which cannot be called Tafsīr. This is clarified for people not to be confused.

Azarkashiyy narrated the following in his book Alburhān: "The claims of Sufi people about the interpretation of the Qur'ān. Some scholars said: 'This is not a Tafsīr, these are meanings and feelings which are felt during recitations like the verse: "O believers! Fight the disbelievers around you" {At-Tawbah: 123}, they said: 'The human self 'an-nafs' is the one which must be fought. It is the closest thing to us and it is the closest thing to the human being'".

**Athaʿlabiyy and Sufism:**

Athaʿlabiyy is connected to Sufism and Sufis. One of the clearest signs of this connection is the fact of having several Sufi scholars. One of his most well-known Sufi scholars is Abū 'Abdurraḥmān Assulamiyy, the Sheikh of Sufis and the leader of Sufis of his time. He is the author of Ṭabaqāt Aṣufīah (The Book of the Major Classes of Sufis). Athaʿlabiyy (may Allah grant him mercy) narrated via the most prominent Sufi scholars in his book of Tafsīr like: Alfuḍayl ibn 'īāḍ, Alḥārith Almuḥāsibiyy, Aljunayd, Assariyy, Assaqṭiyy, Ashibliyy, Albisṭāmiyy, Abī Turāb annakhshabiyy, etc. This doesn't mean that Athaʿlabiyy held the same beliefs of Sufism nor did he accept the beliefs of the Sufis. Athaʿlabiyy didn't show any acceptance of the beliefs of Sufis in

his book of Tafsīr. He just quoted their opinions on the topics of asceticism and admonition. He mentioned the opinions of scholars on the meaning of Taqwā and the true mutaqīn. He mentioned some of the opinions of early Sufi scholars about that when he interpreted the verse: "That is the Book! There is no doubt about it—a guide for those mindful ‹of Allah›" {Al-Baqarah: 2}.

**Athaʿlabiyy and the subtle interpretation of the Qurʾān (al-Tafsīr al-ʾishārī):**

Athaʿlabiyy considered this type of interpretation one of the pillars of his Tafsīr of the Disclosure and Explanation. He mentioned in his introduction that he based his book on fourteen pillars; one of them was 'wisdom and subtle signs'.

Athaʿlabiyy mentioned the Tafsīr of his scholar, Abī 'Abdurraḥmān Assulamiyy which is entitled Truths of interpretation as one of the sources of his book of Tafsīr. This is one of the most well-known subtle interpretations. Athaʿlabiyy mentioned that he read this Tafsīr to his Sheikh, Abī 'Abdurraḥmān Assulamiyy, who approved Athaʿlabiyy's accuracy.

Truths of interpretation isn't the only source, Athaʿlabiyy also quoted some other subtle interpretations like the Interpretation of the Glorious Qurʾān by Sahl Atusturī and the Subtleties of reflection by Alqushayriyy.

Here are some examples of subtle interpretations in the Tafsīr of the Disclosure and Explanation:

- When he interpreted the letters 'ʾalif lām mīm' in the beginning of Sūrat Al-Baqarah, he mentioned a number of opinions about the meaning of these letters. He said: "The people of subtle thoughts said: 'ʾalif' means 'ʾanā' (Me), 'lām' means 'lī' (for Me), and 'mīm' means 'minī' (from Me)'. Others said: 'ʾalif' means 'let your secret thoughts and feelings be for Me alone' as the 'ʾalif' is a representative of all other letters, 'lām' means 'move your body parts for worshipping Me' and 'mīm' means 'stand before me without your (worldly) rank and traits so I Will grant you pleasure of close connection to Me'".
- The verse: "O children of Israel! Remember My favors upon you. Fulfill your covenant and I will fulfil Mine" {Al-Baqarah: 40}. He said: "The people of subtle thoughts said: 'Fulfill your covenant in this world which

has My test by worshipping Me and avoiding My prohibitions so I Will fulfill My covenant in the hereafter which has My blessings of getting closer to Me in the time that you will be able to see Me'".

- The verse: "When My servants ask you ‹O Prophet› about Me: I am truly near" {Al-Baqarah: 186}. He said: "The people of subtle thoughts said: 'There is no one in the middle between you and Allah to emphasize the great Power of Allah'".
- The verse: "Take ‹necessary› provisions ‹for the journey›—surely the best provision is righteousness" {Al-Baqarah: 197}. He said: "The people of subtle thoughts said: 'Allah, the Almighty reminded them of the journey of the next life and commanded them to take the necessary provisions for this world and the hereafter because Taqwā is the provision for the hereafter'".
- The verse: "Who will lend to Allah a good loan" {Al-Baqarah: 245}. He said: "The people of subtle thoughts said: 'Allah, the Almighty commanded Muslims to give charity by commanding them to lend to Allah as a sign of His love of His believing servants, because the most beloved ones are the ones who people borrow from'".
- The verse: "Then bring four birds, train them to come to you, ‹then cut them into pieces,›" {Al-Baqarah: 260}. He narrated that Abī Alḥassan Al'aqṭa' said: 'The apparent meaning is explained by the interpreters of Qur'ān but the hidden meaning is that 'Ibrāhīm (PBUH) was commanded to cut four things inside himself like the four birds which were cut with the iron knife. The eagle is a symbol of long life and false hope, the peacock is a symbol of the luxuries and adornment of this worldly life, the raven is the symbol of greed, and the rooster is the symbol of lust'".
- The verse: "You give authority to whoever You please" {'Āl 'imrān: 26}. He mentioned several opinions until he reached the following: "Abū Bakr Muḥammad ibn 'Umar Alwarrāq said: 'This authority is given to some people so the human self can defeat whims and it is taken away from the human self so the whims can defeat it and become a deity of that person'". He ended this by writing poetry which has a reminder and lessons to be learnt by people. He said: "I controlled myself; this is real authority … no

authority is like it in this world. I was freed after controlling myself … no created beings can control me now."

- The verse: "You bring forth the living from the dead" {'Āl 'imrān: 27}. He said: "The people of subtle thoughts said: 'He lets wisdom get out of the rebellious heart so it doesn't dwell inside it again and the lapses of the tongue of the righteous man is also under His control'".
- The verse: "Surely Allah loves those who trust in Him" {'Āl 'imrān: 159}. He mentioned several opinions on the meaning of Tawakul then he narrated many interpretations which can be deduced about lessons and teachings via Sahl ibn 'Abdullah Atusturiyy Aṣūfī, Dhī Annūn Almaṣriyy the ascetic, 'Ibrāhīm Alkhawāṣ- who is one of the Sufi scholars, Ibn Alfawjiyy, Arrudhbāriyy, Aljunayd- the prominent Sufi scholar, Bahlūl Almajnūn, Abī Ḥātim Al'aṣam the ascetic, Addubayliyy, and Abī Yazīd Albisṭāmiyy.
- The verse: "and be mindful of Allah, so you may be successful" {'Āl 'imrān: 200}. He said: "The people of subtle thoughts said: 'Endure pain when the time of battle comes, persevere with spending in the cause of Allah and resist exhaustion, stand on guard in the battlefield without fleeing from the enemy, and be mindful of Allah by not depending on your power so you may be successful when you see Me and get closer to Me'. Assiriyy said: 'Be patient with this world to be protected from harm…'". Then he mentioned his narration.
- The verse: "Purify your garments" {Al-Mudathir: 4}. Atha'labiyy (may Allah grant him mercy) said: "Yaḥīā ibn Mu'ādh (may Allah grant him mercy) said: 'Cleanse your heart from the illness of sins and preoccupation with this world, you will taste the sweetness of worshipping Allah. The one who doesn't protect his body will not feel the good taste of food.'"
- The verse: "except the people of the right" {Al-Mudathir: 39}. He narrated the quote attributed to Alḥakīm Attirmidhiyy who said: 'Those are the ones who Allah chose to worship Him. They are not detained for what they have done because they are the chosen servants of Allah; their (limited) bad deeds didn't harm them'".

- The verse: "and their Lord will give them a purifying drink" {Al-'insān: 21}. He mentioned several opinions of the people of subtle thoughts- which you can read in detail. This also applies to his interpretation of the verse: "and your Lord comes with angels, rank upon rank" {Al-Fajr: 22}.
- The verse: "What has emboldened you against your Lord, the Most Generous" {Al-'infiṭār: 6}. Atha'labiyy (may Allah grant him mercy) said: "The people of subtle thoughts said: 'The Most Generous is the only name chosen here because Allah gave you the answer to this question as follows: 'the generosity of the Most Generous emboldened me'".
- The verse: "and the even and the odd" {Al-Fajr: 3}. He narrated the opinion of Abī Bakr Alwarrāq who is one of the Sufis.

After covering the meaning of the Sufi subtle interpretation and Atha'labiyy's opinion on it, we should conclude that despite Atha'labiyy's narration of Sufi opinions, the fact that some of his scholars are Sufis, and the sources of his book which included subtle interpretations, but Atha'labiyy still scrutinized this type of interpretation as he didn't include the gnostic Sufi interpretations and avoided the mistakes committed by his scholar, Assulamiyy which were criticized by Muslim scholars. Atha'labiyy also avoided the subtle and indictive interpretations which contradict the Arabic language, especially if we ignore the interpretations of the letters mentioned in the beginning of Sūrahs because many interpreters of the Qur'ān mentioned opinions like these in their books of Tafsīr.

## Qur'ānic sciences

Qur'ānic sciences are technical written sciences which are related to the Glorious Qur'ān with regards to the circumstances of revelation, collection, interpretation, Nāsikh and Mansūkh, the Makkī and Madanī Sūrahs, etc.

Qur'ānic sciences cover a wide range of categories. Azzarkashiyy listed 47 categories in his book Alburhān and Assuyūṭī listed 80 categories in his book Al'itqān.

It is worth mentioning that Atha'labiyy is one of the earliest people who wrote about Qur'ānic sciences in his book Alkāmil fī 'ulūm Al-Qur'ān (The complete book of Qur'ānic sciences) which is a lost book that Alwāḥidiyy mentioned in the introduction of his book Albasīṭ. Alwāḥidiyy stated that

he read it to the author, Abī Isḥāq Athaʿlabiyy. This proves that Athaʿlabiyy is well-versed in these sciences, which explains the wide range of coverage of these sciences in his Tafsīr.

Qur'ānic sciences cover a wide range of categories. Azzarkashiyy listed 47 categories in his book Alburhān (the Evidence) and Assuyūṭī listed 80 categories in his book Al'itqān (the Excellence).

Some of these were covered when we listed the approaches of interpretation followed by the author. By Allah's Will, we will cover the rest of the topics as follows:

### A- The names of Sūrahs:

If the Sūrah has many names, Athaʿlabiyy gives close attention to mentioning its names. He also mentions the evidence for the names, the basis for the names, and the explanation of such names.

When he finished the interpretation of Sūrat Al-Fātiḥah, he listed the ten names of the Sūrah: Fātiḥat Al-Kitāb (the opening of the Book), Sūrah Al-Ḥamd (the Sūrah of Praise), 'Um Al-Kitāb (the mother of the Book) and Al-Qur'ān, As-Sabʿ Al-Mathānī (the seven often-repeated verses), Al-Wāfīah (the complete), Al-Kāfīah (the sufficient), Al-'asās (the foundation), Al-Shifā' (the cure), As-Salāh (the prayer), and Sūrat taʿlīm Almas'ālah (the Sūrah of teaching how to pray). He got all these names from the Sunnah, the opinions of the companions and 'Atābiʿīn, etc. He explains the reason for these names and he quotes poetry, too.

### B- The number of verses, words, and letters in the Sūrah:

The scholars paid close attention to the number of verses in the Qur'ān. Some of them wrote many books about the number of verses like Abū ʿAmr Adānī, Abū ʿAbdullah Almawṣilī, and ʿAliyy ibn Muḥammad Alghālī. The scholars mentioned the importance of this knowledge which some Islamic rules are based on.

The book of the Disclosure and Explanation is known for mentioning the number of verses, words, and letters in the Sūrahs.

The scholars of Baṣrah, Kūfah, Levant, etc. covered this topic in the past but Athaʿlabiyy's way of presenting this knowledge is unprecedented. Imām Abā ʿAmr Adānī (died in the year 444 after Hijrah) is one of the earliest

scholars who wrote about the number of verses in his book Albayān fi ‘ad ’āy Al-Qur’ān (the declaration of the number of verses in the Qur’ān), but he came after Atha‘labiyy which proves that Ath‘labiyy was a pioneer in this field.

Atha‘labiyy paid close attention to this knowledge in his book of Tafsīr as he begins the interpretation of every Sūrah with the number of letters, words, and verses.

In the beginning of Sūrat Al-Baqarah, he said: “Sūrat Al-Baqarah is a Madanī Sūrah. It has 25500 letters, 6121 words, and 286 verses according to the Kūfī number and according to the commander of the faithful, Aliyy ibn Abī Ṭālib (may Allah be pleased with him).

### C- Makkī and Madanī Sūrahs:

The knowledge of Makkī and Madanī Sūrahs is one of the most important Qur’ānic sciences. It is one of the indispensable things to the interpreter of the Glorious Book of Allah. This knowledge is necessary for the knowledge of Nāsikh and Mansūkh. This knowledge is also a tool for the interpretation of the Glorious Qur’ān as the knowledge of the place of revelation helps you understand the meaning of the verse. Therefore, Abū Alqāsim ibn Ḥabīb- the sheikh of Atha‘labiyy- considered this science one of the noblest Qur’ānic sciences.

The scholars paid close attention to this knowledge as some of them wrote books about it like Makkiyy ibn Abī Ṭālib and Al‘iz Adirinī. No author of a book about Qur’ānic sciences hasn’t included the Makkī and Madanī categorization.

No book of Tafsīr hasn’t included the Makkī and Madanī categorization. Some of the interpreters addressed this issue in detail and others covered it concisely.

Abū Isḥāq Atha‘labiyy is one of the pioneers who paid very close attention to this approach in his book the Disclosure and Explanation. He always mentions the Makkī and Madanī categorization in the beginning of the interpretation of every Sūrah. He also covers the difference of opinion with regards to the Makkī and Madanī Sūrahs.

In the beginning of the interpretation of Sūrat Al-Fātiḥah, he mentioned the difference of opinion with regards to the Makkī and Madanī categorization then he narrated the narrations through his own chain of narration. He narrated through his own chain of narration via ʻAliyy and Ibn ʻAbbās that it was revealed in Makkah which is the opinion of most scholars according to Athaʻlabiyy. He relied on the Ḥadīth narrated by ʻAmr ibn Shuraḥbīl: "The first revelation was 'Alḥamdu lilah rab Al-ʻālamīn' (Al-Fātiḥah) …". Then he narrated through his own chain of narration via Mujāhid that Al-Fātiḥah was revealed in Madīnah. He also mentioned the scholars' responses to Mujāhid with regards to this point.

Then he mentioned a third opinion which is a middle ground between the previously mentioned two opinions that it is Makkī and Madanī. He explained why he chose this opinion. Athaʻlabiyy mostly clarifies the Makkī and Madanī categorization concisely; he just says that it is Makkī or Madanī then he moves on to the next point as he did in the beginning of Sūrat Al-Baqarah.

### d- The circumstances of revelation (Asbāb Annuzūl):

The knowledge of the circumstances of revelation is so important to understand the meaning of verses in the Glorious Qur'ān. Some verses will not be understood unless you know the circumstances of revelation. In the introduction of Alwāḥidyy's book Asbāb Annuzūl, he says: "This (knowledge) is the most important science which must be focused on, because the interpretation of the verses and understanding of meaning rely on the circumstances of revelation.

Shaykh Al-Islām ibn Taymīah said: "The knowledge of the circumstances of revelation helps you understand the meaning of the verse. The knowledge of the reason for something happening leads to the knowledge of the purpose behind it."

### Athaʻlabiyy paid close attention to the circumstances of revelation and scholars relied on his knowledge of this topic:

Athaʻlabiyy paid so much close attention to the circumstances of revelation. Athaʻlabiyy's Tafsīr covered so much of this topic that his book was distinctly

known for Asbāb Annuzūl. Atha'labiyy's book became one of the important sources of books which were written about this field of knowledge after him.

The current printed books of the circumstances of revelation which are: Asbāb Annuzūl by Alwāḥidiyy, Lubāb Annuqūl (the core of narrations) by Assuīūṭī, and Al'ūjāb fī bayan Al'asbāb (the wonders of clarifying the circumstances) by Ibn Ḥajar. The three previously mentioned books hugely relied on the book of the Disclosure and Explanation by Atha'labiyy, especially Alwāḥidiyy and Ibn Ḥajar. The one who reads these books will notice that the authors of these books relied on Atha'labiyy's Tafsīr. This point will be explained in detail when I cover the importance and characteristics of this book.

**Examples of the circumstances of revelation:**

- When Atha'labiyy began the interpretation of Sūrat 'Āl 'imrān, he said: "I heard 'Abdullah ibn Ḥāmid…", he narrated the following through his own chain of narration via Muḥammad ibn Ja'far ibn Azzubayr, Alkalbiyy, and Arrabī' ibn Anas who all said: "These verses were revealed about the people of Najrān who were 60 riders who came to the Messenger of Allah (PBUH). Fourteen noble men were among them…". He narrated the story of the people of Najrān and the logical, historic debate which took place… until he reached the following: "Then they were silent so Allah, the Almighty revealed the beginning of Sūrat 'Āl 'imrān all the way to the verse between 81 and 89."
- The verse: "Say, ‹O Prophet,› "O Allah! Lord over all authorities!" {'Āl 'imrān: 26}. He said: "Qatādah said: 'I was told that Allah's Prophet (PBUH) asked Allah to guide the kings of Rome and Persia to Islam, therefore Allah, the Almighty revealed this verse'. Ibn 'Abbās and Anas ibn Mālik (may Allah be pleased with them) said: 'When the Messenger of Allah (PBUH) conquered Makkah and promised his people to conquer the lands of the kings of Persia and Rome, the hypocrites and the Jews said: 'Impossible, simply impossible, how can Muḥammad conquer the lands of Persia and Rome which are mighty and strong? Isn't it enough for Muḥammad to have conquered Makkah and Madīnah? Is he now aspiring to conquer the lands of Persia and Rome?', therefore Allah, the Almighty revealed this verse'". Then he narrated through his own chain

of narration via ʻAbdurraḥmān ibn ʻAwf (may Allah be pleased with him) who said: "The Messenger of Allah (PBUH) draw the lines of the trench in the battle of Al-'aḥzāb…". Then he mentioned a long narration which covered the story of the trench and the events which happened at that time until he reached the following: "Then Allah revealed: "the hypocrites and the sick at heart said" {Al-'aḥzāb: 12}. And Allah, the Almighty revealed: "Say, 'Allah, holder of all control" {'Āl 'imrān: 26}."

- The verse: "The believers should not make the disbelievers their allies rather than other believers" {'Āl 'imrān: 28}. He said: "Ibn 'Abbās (may Allah be pleased with them) said: 'Alḥajāj ibn 'Amr, Ibn Abī Alḥuqayq, and Qays ibn Zayd plotted against a number of Anṣārī people to drive them away from their religion. Rifā'ah ibn Almudhir, 'Abdullah ibn Jubayr, and Sa'd ibn Khaythamah (may Allah be pleased with him) told these Anṣārī people…'", then he said: "Allah, the Almighty revealed this verse about them'. Muqātil said: "This verse was revealed about Ḥaṭib ibn Abī Balta'ah and others because of their outward friendliness to the disbelievers of Makkah. Allah, the Almighty commanded them to avoid this behavior. Alkalbiyy narrated via Abī Ṣāliḥ via Ibn 'Abbās (may Allah be pleased with him) said: "It was revealed about the hypocrites: 'Abdullah ibn 'Ubay and his companions who made the Jews and disbelievers their allies…'. Juyabir via Aḍaḥāk via Ibn 'Abbās (may Allah be pleased with them) said: 'This verse was revealed about 'Ubādah ibn Aṣāmit Al'anṣarī…'", then he said: "Allah, the Almighty revealed this verse."
- The verse: "Indeed, those who trade Allah's covenant and their oaths for a fleeting gain" {'Āl 'imrān: 77}. He said: "'ikrimah said: 'It was revealed about Abī Rāfi', Kinānah ibn Abī al-Ḥaqīq, Ḥuyay ibn Akhṭab, etc…' and Alkalbiyy said: 'Impoverished Jewish scholars… went to Ka'b ibn al-'ashraf to ask for food…'", he narrated the rest of the narration until he reached the following: "Ka'b -may Allah's curse be upon him to the Day of Judgment- felt exhilarated and gave them food, so Allah, the Almighty revealed this verse."
- The verse: "Do not let those who rejoice in their misdeeds and love to take credit for what they have not done" {'Āl 'imrān: 188}. He said: "Ibn Abī Mulaykah via Ḥumayd ibn 'Abdurraḥmān ibn 'Awf (may Allah be pleased

with him) narrated that Marwān ibn Alḥakam said to his servant: "O Rāfiʿ, go to Ibn ʿAbbās and say: 'Every person rejoices in their actions and loves to take credit for what they have not done. Does this mean that all of us will be punished?'. Ibn ʿAbbās (may Allah be pleased with him and his father) said: 'What's the matter with people who misunderstand this verse! The Messenger of Allah (PBUH) asked the Jews about something so they concealed the truth and uttered falsehood…'", he narrated this narration until he reached the following: "So, this verse was revealed about them."

- The verse: "will be a great leader, chaste" {'Āl 'imrān: 39}. He said: "Saʿīd ibn Almusayib and Aḍaḥāk said: 'ḥaṣūr means impotent person without a strong erection', the evidence for this meaning is what Ibn Fanjawaīah told me…", he narrated it through his own chain of narration via Abī Hurayrah (may Allah be pleased with him) who said: 'I heard the Messenger of Allah (PBUH) say: Every human being will meet Allah (in the Day of Judgment) with a committed sin…', he wrote all the way to the following: 'Then the Messenger of Allah (PBUH) picked a tiny speck from the floor and said: 'his penis was like this speck'". (Fabricated narrations)
- The verse: "so you—by His grace—became brothers" {'Āl 'imrān: 103}. He said: "{by His grace—became brothers} with His religion of Islam. {became brothers} in religion and alliance like the verse: "The believers are brothers" {Al-Ḥujurāt: 10}." Then he narrated through his own chain of narration via Abī Hurayrah (may Allah be pleased with him) who said: "The Messenger of Allah (PBUH) said: 'Don't envy one another, don't instigate hatred against one another, don't cut ties with one another, don't outbid one another (to raise the price) and be fellow-brothers and servants of Allah. A Muslim is a brother to the Muslim. He should neither oppress him nor let him down. Piety is here (and he pointed out to his chest). It is enough for a Muslim to commit evil by despising his Muslim brother'". He also narrated through his own chain of narration via Abī Mūsā (may Allah be pleased with him) who stated that the Messenger of Allah (PBUH) said: "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (PBUH) clasped his hands, by interlacing his fingers".

**Atha'labiyy methodology of the circumstances of revelation:**

1. He sometimes narrates Asbāb Annuzūl through his own chains of narration all the way to the narrator.
2. He sometimes narrates that through a Ḥadīth Mu'allaq (in which one or more narrators are omitted from the beginning of the 'isnād.

For example, when Atha'labiyy interpreted the meaning of the verse: "When they meet the believers they say, "We believe." {Al-Baqarah: 14}, he said: "Juyabir via Aḍaḥāk via Ibn 'Abbās said: 'The head of the hypocrites, 'Abdullah ibn 'Ubay ibn Abī Salūl Alkhazrajiyy used to…'", then he said: "Alkalbiyy via Abī Ṣāliḥ via Ibn 'Abbās said: 'This verse was revealed about 'Abdullah ibn 'Ubay and his companions…'".

3. He sometimes only mentions the narrators at the end of the chain of narration: the Prophet's companions and 'Atābi'īn:

For example, the verse: "Say, ‹O Prophet,› "Whoever is an enemy of Gabriel" {Al-Baqarah: 97}. He said: Ibn 'Abbās said: 'A Jewish rabbi from Fadak…'", then he said: "Muqātil said: 'It was revealed about the Jews…'", then he said: "Qatādah, 'ikrimah and Assudiyy said: ''Umar ibn Alkhaṭāb (may Allah be pleased with him) had a piece of land in the northern part of Madīnah and it led to a Jewish school…'".

4. He sometimes mentions the circumstances of revelation without a chain of narration and without attributing the opinion to anyone:

- The verse: "O believers! Do not say, "Rā'inā." {Al-Baqarah: 104}. He said: "The Muslims used to say: 'Listen to us, O Messenger of Allah', the word Rā'inā was an offensive word in the Hebrew language…", then he mentioned what happened to Sa'd ibn Mu'ādh with the Jews.
- The verse: "O humanity! Eat from what is lawful and good on the earth" {Al-Baqarah: 168}. He said: "It was revealed about the tribes of Thaqīf, Khuzā'ah, 'āmir ibn Ṣa'sa'ah, and Banī Mudlij who made it unlawful for themselves to consume certain types of crops and cattle devoted to the idols like baḥirah, sā'ibah, waṣīlah, and ḥām. Allah the Almighty says: "O humanity! Eat from what is lawful and good on the earth".

5. The author mentions the different opinions narrated about the circumstances of revelation of the verse. He sometimes chooses one of the opinions and shows the evidence for his choice:

- The verse: "Or do you ‹believers› intend to ask of your Messenger as Moses was asked before?" {Al-Baqarah: 108}. He mentioned an opinion about the circumstances of revelation of this verse attributed to Ibn 'Abbās and Mujāhid as follows: "It was revealed about 'Abdullah ibn 'Umayyah Almakhzūmiyy and a group of people from Quraysh", then he said: "The correct opinion by Allah's Will is that it was revealed about the Jews who said: 'O Muḥammad, bring a complete book down from the sky like the Torah which came down to Mūsā' as it is a Madanī Sūrah. The evidence for this understanding is the verse: "The People of the Book demand that you [Prophet] make a book physically come down to them from heaven, but they demanded even more than that of Moses".
- The verse: "Do you think you will be admitted into Paradise…" {Al-Baqarah: 214}. The author covered the difference of opinions with regards to the circumstances of revelation of this verse. He mentioned first the opinion of Qatādah and Assudiyy who stated that it was revealed during the Battle of the Trench… then he said: "It is said that it was revealed during the Battle of 'Uḥud…", then he said: "'aṭā' said: 'When the Messenger of Allah (PBUH) entered Madīnah along with his companions, they faced great hardship as they migrated without any of their wealth so Allah revealed this verse for the comfort of their hearts'".
- The verse: "The life of this world has been made appealing to the disbelievers" {Al-Baqarah: 212}. He said: "Some of them said: 'This verse was revealed about the disbelievers among the Arabs like Abī Jahl and his companions…', this is the meaning of the narration of Alkalbiyy via Abī Ṣāliḥ via Ibn 'Abbās. Muqātil said: 'It was revealed about the hypocrites, 'Abdullah ibn 'Ubay and his companions'. 'aṭā' said: 'It was revealed about the Jewish scholars and leaders from Banī Qurayẓah and Banī Annaḍīr'".

6. He sometimes mentions the opinions of the circumstances of revelation without choosing one of them:

For example, when he interpreted the verse: "To Allah belong the east and the west, so wherever you turn you are facing ‹towards› Allah" {Al-Baqarah:

115}, he mentioned 15 opinions of the circumstances of revelation of this verse but he didn't choose the strongest one.

7. Atha'labiyy sometimes provides evidence for one of the opinions of the circumstances of revelation:

For example, when he chose the opinion of the revelation of Sūrat Al-Fātiḥah in Makkah based one the Ḥadīth of 'Amr ibn Shuraḥbīl who said: "Al-Fātiḥah was revealed in the beginning of revelation of the Qur'ān. The Messenger of Allah (PBUH) talked secretly to Khadījah (may Allah be pleased with her) and said: 'I feel that I may have an illness'. She said: 'Why is that?'. He said: "Whenever I am a lone, I hear a call then I run away'. Abū Bakr (may Allah be pleased with him) took the Prophet (PBUH) to Warqah ibn Nawfal who said to the Prophet (PBUH): 'When he comes to you, stand still'. Jibrīl (PBUH) came to the Prophet (PBUH) and said: 'In the name of Allah, the Most-Merciful, the Mercy-Giver. All praise is due to Allah'". (Couldn't be found)

8. Atha'labiyy mentions the circumstances of revelation attributed directly to the Messenger of Allah (PBUH). He also mentions that via the Prophet's companions and 'Atābi'īn.
9. He sometimes explains in detail the circumstances of revelation:

- This was clear when he mentioned the circumstances of the Battle of 'Uḥud when he interpreted the verse: "Do not falter or grieve, for you will have the upper hand, if you are ‹true› believers" {'Āl 'imrān: 139}. He mentioned the number of martyrs, the defeat of the Prophet's companions on the mountain path, and the Prophet's command to his companions to attack the enemies. He kept on writing for about seven pages.

10- The author sometimes mentions all the opinions of the interpreters of the Qur'ān about the circumstances of revelation in the same context:

For example:

- The verse: "O believers! ‹The law of› retaliation is set for you in cases of murder" {Al-Baqarah: 178}. He said: "Ash'biyy, Alkalbiyy, Qatādah, Muqātil ibn Ḥayān. Abū Aljawzā', and Sa'īd ibn Jubayr said: 'This verse was revealed about two Arab tribes who fought each other at the pre-

Islamic era of Jāhilīah. There were causalities on both sides which weren't compensated for until the Qur'ān has been revealed.'"

- The verse: "When you have divorced women and they have reached the end of their waiting period, do not prevent them" {Al-Baqarah: 232}. He said: "It was revealed about Juml bint Yasār who was married to Abī Albadāḥ ʻāṣim ibn ʻadiyy ibn Alʻajlān who divorced her once. This is the opinion of most interpreters of the Qur'ān."

11- He so much relied on Muqātil ibn Sulaymān when he covered the circumstances of revelation:

### e- Waqf and 'ibtidā' (knowledge of how to stop and begin recitation)

This is the knowledge of the mandatory and recommended pauses of the recitation of the verses of the Glorious Qur'ān. It is also the knowledge of the forbidden pauses of the recitation of verses. This is an independent field of knowledge which many books covered like Al-Qaṭʻ wa Al'isti'nāf (pauses and continuation) by Annaḥās and 'īḍāḥ Alwaqf wa Al'ibtidā' (the clarification of pauses and beginning of recitation) by Ibn Al'nbāriyy. These two books are both published.

Athaʻlabiyy paid close attention to this field and highlighted its importance whenever he covered something related to Waqf and 'ibtidā'.

- For example, the verse: "That is the Book! There is no doubt about it" {Al-Baqarah: 2}. He said: "There is no doubt about it that it is from Allah. It is a guide. The sentence ends at the word 'fīh' (it)."
- The verse: "Allah has sealed their hearts and their hearing, and their sight is covered" {Al-Baqarah: 7}. He said: "The sentence ends at 'and their hearing'".
- The verse: "They ask you ‹O Prophet› about fighting in the sacred months. Say, "Fighting during these months is a great sin. But hindering ‹others› from the Path of Allah" {Al-Baqarah: 217}. He said: "Say ‹O Muḥammad›, fighting during these months is a great sin. The sentence ends here", then he said: "But hindering…".

## f- Qirā'āt (readings or recitations)

One of the fields which Atha'labiyy (may Allah be pleased with him) excelled at is Qirā'āt; he is well-versed in this field. Therefore, after Ibn Aljazariyy mentioned Atha'labiyy under the title of different levels of Qurrā', he said: "A well-known, masterful Imām. His student, Alwāḥidiyy narrated through him and other authors described him as a Muqri' (masterful educator of recitation).

The narrations of the books of Qirā'āt in the introduction of Atha'labiyy's book prove that he is an expert in this field. Therefore, the book of the Disclosure and Explanation contained so much detail of Qirā'āt that became a significant source of Qirā'āt for the interpreters of the Qur'ān who came after Atha'labiyy. Atha'labiyy followed the following approach when he covered the Qirā'āt:

10. The explanation of the Qirā'āt:

Atha'labiyy didn't just mention the Qirā'āt without explanation and analysis. He explained and analyzed the Qirā'āt, which prove that he is an expert in this field.

For example:

- The verse: "the path of those You have blessed" {Al-Fātiḥah}. He mentioned seven Qirā'āt of the word ''alīhim'. Then he explained these Qirā'āt. He said: "The one who chose 'ḍammah' on the 'hā'' considered the original singular word which would have 'ḍammah' in the beginning of a sentence. The one who chose the 'kasrah' considered the 'yā'' with 'sukūn'. The one who chose 'kasrah' under the 'hā'' and 'sukūn on the 'mīm' considered 'ḍammah' heavy when coupled with the 'yā'' with 'sukūn'; the 'yā'' has similar attributes to 'kasrah', and the transition from 'ḍammah' to 'kasrah' is heavy. The one who chose 'ḍammah' on the 'hā' and mīm' followed the 'ḍammah' with 'ḍammah'. The one who chose 'kasrah' under the 'hā'' and 'ḍammah' on the 'mīm' made the 'hā'' with 'kasrah' because of the 'yā''; he considered 'ḍammah' on the 'mīm' to be the original vowel mark as snatching the vowel quickly happens to read something in a light way and turning a short vowel of 'ḍammah' to a long vowel of ''alif' is for lengthening the vowel. And Allah knows best."

- The verse: "to judge among people" {Al-Baqarah: 213}. He said: "The Qirā'ah according to most of the Qurrā' (Qirā'ah Al'āmah) has two meanings: the first one is similar to the verse: "Here is Our record that tells the truth about you" {Al-Jāthīah: 29}, which is understood from the context. The second meaning means: 'for every Prophet to Judge with his book. When the Prophet Judges with the book, this means that the book itself is considered the judge.
- The verse: "Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out" {Al-Baqarah: 240}. He said: "Alḥassan, Abū 'Amr, Ibn 'āmir, Al'a'mash, Ḥamzah, and Ḥafṣ read 'waṣīah' as a 'manṣūb' word which means: 'let them bequeath a bequest'. The rest of the Qurrā' read it as a 'marfū'' word which means: 'It is mandatory upon them to bequeath', while others said: 'A bequest for their wives' and others also said: 'Make a bequest'".
- The verse: "entrusting her to the care of Zakarīā" {'Āl 'imrān: 37}. He said: "Alḥassan, Mujāhid, Ḥumayd, Ibn Kathīr, Abū Ja'far, Shaybah, Nāfi', 'āṣim through the narration of Abī Bakr and Ḥafṣ, Abū 'Amr, Ibn 'āmir, Ya'qūb, and Ayūb read 'kafalahā' with one 'fā'' which is the choice of Abū 'Ubayd and Abū Ḥātim. In this case, 'Zakarīā' is in a state of 'raf'' which means: 'He took care of her under as a guardian and protector'". Then he supported his opinion with poetry and verses from the Qur'ān then he said: "It was narrated via Ibn Kathīr and Abī 'Abdillah Almuzaniyy read 'kafilahā' with 'kasrah' under the 'fā'' which means 'he took her under his guardianship'. The noun of the word 'kafilahā' is 'kafīl'… The rest of the Qurr'ā' read it with 'shaddah' on the 'fā'' and Zakarīā is in a state of 'naṣb' which means: 'Allah made her under the guardianship of Zakarīā and He made her under Zakarīā's guardianship through casting lots, therefore he was the worthiest person of becoming her guardian. In the Muṣḥaf of 'Ubay, it is ''akfalahā' with ''alif' like the verse: "he said, "Let me take charge of her," and overpowered me with his words' {Ṣād: 23}. Zakarīā can be pronounced according to two dialects. One of them is Maqṣūr (a noun that ends in an 'alif). This is the Qirā'ah of Ibn Mas'ūd, Assulamiyy, Ḥumayd, Ibn Wathāb, Al'a'mash, Ḥamzah, Alkisā'ī, Khalaf, and Ḥafṣ. The second dialect is Zakarīā', which is Mamdūd (a noun that

ends with a hamzah preceded by an ’alif); this is the Qirā’ah of the rest of Qurrā’.

- The verse: “and Allah fully knew what she had delivered” {’Āl ‘imrān: 36}. He said: “waḍa‘at means ‘what she had delivered’, which is the Qirā’ah of most Qurrā’. ‘Aliyy, ’Ibrāhīm Annakh‘iyy, Ibn ‘āmir, Abū Bakr, and Ya‘qūb read ‘waḍa‘tu’ with ‘ḍammah’ on the ‘tā’’ which means: ‘what I (the mother of Maryam) had delivered’”.
- He commented on the Qirā’ah of the people of Kūfa and Ibn ‘āmir of the word ‘’a’imah’. He stated that the word has two ‘hamzas’, which is the dialect of Banī Tamīm.
- He commented on the Qirā’ah of Aḍaḥāk of the word ‘suqāyah’ with ‘ḍammah’ on ‘sīn’, which is sound dialect. He also explained the Qirā’ah of ‘yaknizūn’ as follows: “Yaḥīā ibn Ya‘mur read ‘yaknuzūn’ with ‘ḍammah’ on the ‘nūn’. The Qirā’ah of most Qurrā’ is with ‘kasrah’. These are two accepted dialects” …

**The explanation of the Qirā’ah with the circumstances of revelation:**

Atha‘labiyy sometimes uses the circumstances of revelation to support a Qirā’ah. For example, the verse: “And you will not be accountable for the residents of the Hellfire” {Al-Baqarah: 119}. He said: “The circumstance of revelation according to the narration of Ibn ‘Abbās who stated that the Messenger of Allah said: ‘I wonder were my parents are?’, therefore Allah revealed this verse.” (Lā tas’al in this Qirā’ah means: do not ask). (The Ḥadīth is unauthentic)

**The explanation of the meaning of the Qirā’āt:**

For example, the difference between ‘mālik’ (owner) and ‘malik’ (king) and the opinions of scholars with regards to this point. He sometimes mentions the meaning of a verse through a chain of narration via some of the scholars, like the difference between ‘’asrā’ and ‘’usārā’ (captives) which are two different Qirā’ah. He narrated through his own chain of narration all the way to Abī ‘Amr and Ibn Al‘alā’ who said: “The captured captives are ‘’usārā’ and the uncaptured captives are ’asrā’”.

**His choices of some Qirā'āt and his clarification of such choices:**

- For example, the verse: "Guide us to the straight path" {Al-Fātiḥah: 6}. He mentioned five Qirā'ahs of 'aṣ-Ṣirāṭ' then he said: "All of them are correct and eloquent dialects but I choose the one with 'ṣād' because it goes in line with the Muṣḥaf. It is always written with 'ṣād' in the Muṣḥafs in addition to that the 'ṣād' is pronounced before the 'ṭā'', which both have same characteristics of 'isti'lā' and 'iṭbāq (both are heavy letters and the tongue is close to the roof of the mouth when they are pronounced)."
- The verse: "For those who can only fast with extreme difficulty" {Al-Baqarah: 184}. He said: "All the opinions which I have mentioned are based on the Qirā'ah of 'yuṭīqūnah' which is an authentic Qirā'ah that is recited by the majority of Qurrā' and it is in most Muṣḥafs, too."
- The verse: "If you are on a journey and a scribe cannot be found" {Al-Baqarah: 283}. He said: "Ibn 'Abbās, Abū Al'ālīah, and Mujāhid read 'kitābā' and the rest read 'kātibā' (one scribe). This is my choice because it goes in line with the Muṣḥaf."
- The verse: "‹Remember, O Prophet,› when you left your home in the early morning to position the believers in the battlefield" {'Āl 'imrān: 121}. He said: "Yaḥīā ibn Wathāb read 'tubawī' (to position) without 'hamzah' derived from the words 'abūī and yūbī' like the words ''arwā and yarwī' (to give water). The rest read it with 'hamzah and shaddah' because we say: 'bawwa't, tabwi'ah, and ābwā'' (I positioned them) and 'tabawwa'ū' (they positioned themselves). Allah, the Almighty says: "House your people" and He (the Almighty) also says: "Those who were already firmly established in their homes [in Madīnah], and firmly rooted in faith". Reciting with 'shaddah' is more eloquent and prevalent like the verses: "We settled the Children of Israel in a good place" and "We shall lodge those who believed and did good deeds in lofty dwellings".

**His rejection of some Qirā'āt and his clarification of such rejection:**

- The verse: "then fear the Fire fueled with people and stones" {Al-Baqarah: 24}. He said: "Alḥassan, Mujāhid, and Ṭalḥah read 'wuqūduhā' which is unacceptable because 'wuqūd' is a 'maṣdar' (a noun derived from a verb) which means 'inflammation'. 'waqūd' with 'fatḥah' on the 'wāw' is a

noun which means 'the fuel of the fire' based on the same morphological balance of 'ṭahūr, and barūd, etc. It is like the difference between waḍū' (the water which is used in ablution) and wudū'' (ablution).

- The verse: "‹Remember› when Abraham was tested by his Lord with ‹certain› commandments" {Al-Baqarah: 124}. He said: "It was narrated that Abī Asha'thā', Jābir ibn Zayd read '"Ibrāhīm' as a 'marfū'' word and 'rabah' as a 'manṣūb' word which means: 'He prayed and asked Allah'". Atha'labiyy criticized this Qirā'ah as follows: "This is not a strong one because of the letter 'bā'' in the word 'bikalimāt'". Then he narrated the opposite opinions then he said: "This is the correct Qirā'ah".

**He narrated some of the Qirā'āt which are marfū'ah and mawqūfah (attributed to the Prophet {PBUH} or attributed to the Prophet's companions)**

For example, the following chains of narration: (174, 175. 176. 177, 178, 179, 182)

**He mentioned some of the Qirā'āt attributed to the Prophet (PBUH) without 'isnād:**

For example, Sūrat Al-Fātiḥah (verse number 7). He mentioned seven Qirā'āt of the word ''alaīhim'. The second Qirā'ah is ''alīhum' with 'ḍammah' on the 'ḥā'' and 'sukūn' on the 'mīm'. He said: "This is the Qirā'ah of Al'a'mash and Ḥamzah. This was attributed to the Messenger of Allah (PBUH) via 'Umar ibn Alkhaṭāb (may Allah be pleased with him)".

**Supporting the Qirā'āt with the Qur'ān:**

For example, the verse: "speak kindly to people" {Al-Baqarah: 83}. He said: "Zayd ibn Thābit, the people of 'ālīah (Najd), 'āṣim and Abū 'Amr read 'ḥusnā' with 'ḍammah' on the 'ḥā'' and 'sukūn' on the 'sīn'. This is the choice of Abī Ḥātim. Allah, the Almighty says: "to be good to their parents" and "and then replace their evil with good". (The word 'ḥusnā' means good).

**Supporting the Qirā'āt with the Ḥadīths:**

For example, when he mentioned the Qirā'āt of 'mālik' in Sūrat Al-Fātiḥah, he included the Qirā'ah of 'mālik' with ''alif' and 'sukūn' on the 'kāf', which is a 'nidā'' (praying to Allah)." Then he said: "It was narrated that the Messenger of Allah (PBUH) said in one of his battles: "O Mālik Yawm Addīn (O the owner of the Day of Judgment)." (A weak narration)

**10- Supporting the Qirā'āt with the Qirā'āt of the Prophet's companions:**

The verse: "And you will not be accountable for the residents of the Hellfire" {Al-Baqarah: 119}. He said: "There are two Qirā'ahs which have 'Lā tas'al', which means: 'do not ask…' And the rest of Qurrā' read 'Lā tas'alu' which means: 'You will not ask...' The evidence for this is the Qirā'ah of Ibn Mas'ūd: 'Lan tas'al'.

**11- Supporting the Qirā'āt with poetry:**

- For example, Atha'labiyy quoting the poet who said: 'We have met you in the Battle of Badr along with reinforcements … Jibrīl and Mīkāl helping us.' This is like the Qirā'ah of Mīkāl in {Al-Baqarah: 98}. There are many examples like this one."
- The verse: "Allah gives you good news" {'Āl 'imrān: 39}. He mentioned the difference of opinions with regards to the Qirā'ah of 'yubashiruk' (gives you good news), then he explained each Qirā'ah with Arabic poetry until he reached the following: "Some of them read it with 'shaddah' based on 'bashar, yubashir, and tabshīrā', which is more eloquent." Then he supported this opinion with verses from the Qur'ān and poetry.

**12- He didn't just mention Mutawātir Qirā'āt (authentic Qirā'āt which are authentic through large successive chain of narrations). He also mentioned the Qirā'āt Shādhah (not Mutawātir)**

- The verse: "They are the ones whose deeds are wasted" {'Āl 'imrān: 22}. He said: "Abū Wāqid and Abū Aljarrāḥ read 'ḥabaṭat' with 'fatḥah' on the 'bā'' which is different from 'yaḥbiṭ' with 'kasrah'. It is originally taken from Alḥabṭ (something wasted). Abū Ja'far Annaḥās said: "This is not a popular dialect (shādhah)."
- The verse: "and Allah fully knew what she had delivered" {'Āl 'imrān: 36}. He said: "waḍa'at means 'what she had delivered', which is the Qirā'ah of the most Qurrā'. 'Aliyy, 'Ibrāhīm Annakh'iyy, Ibn 'āmir, Abū Bakr, and Ya'qūb read 'waḍa'tu' with 'ḍammah' on the 'tā'' which means: 'what I (the mother of Maryam) had delivered'". The Qirā'ah of those who read it with 'ḍammah' is shādhah as Ibn Jarīr stated." He sometimes doesn't state that a certain Qirā'ah is shādhah because it is sufficient for him to attribute it to the one who recited it.

13- **He mentions Qirā'āt shādhah to explain the Qirā'āt Mutawātirah**:

- For example, the verse: "And whoever is granted wisdom" {Al-Baqarah: 269}. He said: "Ya'qūb read 'yū'ti' with 'kasrah' under the 'tā'' which means: 'Whoever Allah grants'. The 'hā'' of 'yū'tih' was removed and the 'kasrah' represented it. The evidence for this is the Qirā'ah of Al'a'mash 'wa man yū'tih Allah' (Whoever Allah grants)."
- The verse: "If it is difficult for someone to repay a debt" {Al-Baqarah: 280}. He said: "Al'a'mash read 'mu'sir' which alludes to the Qirā'ah of most Qurrā' ''usrah'."

14- **He relies on Qirā'āt to explain certain opinions:**

- The verse: "Why is it that every time they make a covenant, a group of them casts it aside?" {Al-Baqarah: 100}. He quoted Ibn 'Abbās about the circumstances of the revelation of this verse as follows: "When the Messenger of Allah (PBUH) talked about the covenants which Allah entrusted them with, Mālik ibn Aṣayf said: 'By Allah, Allah hasn't entrusted us with any covenant or promise about Muḥammad'. Therefore, Allah, the Almighty revealed this verse." Then the author said: "The Qirā'ah of Abī Rajā' Al'uṭāridiyy is ''ūhidū 'ahdā' (whenever they were entrusted with a covenant). This Qirā'ah has two objects (the Jews and the covenant)."
- The verse: "and consult with them in ‹conducting› matters" {'Āl 'imrān: 159}. He said: "Scholars had different opinions with regards to the command to the Prophet (PBUH) to consult with the believers despite his excellent wisdom and eloquence and continuous connection with Divine revelation…some of them said: 'This is a specific command even if it is a general one'. The meaning of the verse is: 'Consult with them on topics which are not revealed to you'. The evidence for this meaning is the Qirā'ah of Ibn 'Abbās (may Allah be pleased with him and his father): 'Consult with them on some matters'".
- The verse: "All people were originally one single community, but later they differed". He mentioned many opinions of the Prophet's companions and 'Atābi'īn which show that all people were monotheists and Muslims for long centuries then polytheism started spreading among the people

of Nūḥ (PBUH). Then he said: "The Qirā'ah of 'Abdullah (may Allah be pleased with him) is evidence for these opinions: 'All people were originally one guided single community, but later they differed'".

15- He mentions similar verses:

For example:

- The verse: "rather the devils disbelieved" {Al-Baqarah: 102}. He said: "The people of Kūfah and Levant except 'āṣim read 'lakin' with one 'nūn' without 'shaddah' and 'shayāṭīn' as a 'marfū'' word like the verses in Sūrat Al-'anfāl: "but it was Allah Who killed them" and "but it was Allah Who threw at (them)". (lakin 'but' is with one 'nūn')".
- The verse: "Complete the pilgrimage and minor pilgrimage for Allah" {Al-Baqarah: 196}. He said: "Ibn Isḥāq read 'al-Ḥij' with 'kasrah' under the 'ḥā'' in the whole Qur'ān… Talḥah ibn Muṣarrif read it with 'kasrah' here and in Sūrat 'Āl 'imrān but he read it with 'fatḥah' in the rest of the Qur'ān. The rest of Qurrā' read it with 'fatḥah' in the whole Qur'ān."
- The verse: "Had Allah not repelled a group of people by ‹the might of› another" {Al-Baqarah: 251}. He said: "Abū Ja'far, Shaybah, Nāfi', Ya'qūb, and Ayūb read it here and in Sūrat Al-Ḥaj as 'difā'' with ''alif' instead of 'daf''. This is the choice of Abū Ḥātim and the rest read it without ''alif' in both verses."

16- **He attributes every Qirā'ah to the one who recited it:**

The author (may Allah grant him mercy) pays close attention to attributing the Qirā'ah to the one who recited it. He may reference the Qirā'ah in detail by mentioning the names of those who recited it. And he may also generally reference the Qirā'ah.

The examples of detailed referencing of the Qirā'ah:

- The difference of between the Qirā'ah of Mālik and Malik in Sūrat Al-Fātiḥah: He attributed the Qirā'ah of Mālik to the Prophet (PBUH) then he narrated this through his own chain of narration. Then he attributed this Qirā'ah to 16 companions of the Prophet (PBUH) who Atha'labiyy mentioned their names.

Then he attributed it to 31 men among 'Atābi'īn and their followers ('Atbā' 'Atābi'īn).

He narrated the Qirā'ah of Malik as a Marfū' narration attributed to five companions and 20 men among 'Atābi'īn and their followers ('Atbā' 'Atābi'īn).

- The verse: "Whoever suspects an error or an injustice in the will" {Al-Baqarah: 182}. He said: "The word 'mūṣ' was read without 'shaddah' by Mujāhid, Ḥumayd, Ibn Kathīr, Ibn 'āmir, Ḥafṣ, Abū Ja'far, Shaybah, and Nāfi'… and the rest of Qurrā' read it with 'saddah' as 'mūwwaṣ'."
- The verse: "then cut them into pieces" {Al-Baqarah: 260}. He said: "'Aliyy ibn Abī Ṭālib, Abū Al'aswad Addīlī, Al'uṭāridiyy, Abū 'Abdurraḥmān Assulamiyy, 'ikrimah, Al'a'raj, Shaybah, Nāfi', Ibn Kathīr, Ibn 'āmir, 'āṣim, Alkisā'iyy, Abū 'Amr, Ya'qūb and Ayūb read 'faṣurhun' (cut them into pieces) with 'ḍammah' on the 'ṣād'… 'Alqamah, 'Ubayd ibn 'Umayr, Sa'īd ibn Jubayr, Ṭalḥah, Qatādah, Abū Ja'far, Yaḥīā ibn Wathāb, Al'a'mash, Ḥamzah and Khalaf read 'faṣirhun' with 'kasrah' under the 'ṣād'.

The examples of general referencing of the Qirā'ah:

- The verse: "snatch away their sight" {Al-Baqarah: 20}. He said: "Most of the Qurrā' read it without 'shaddah'".
- The verse: "Our hearts are unreceptive!" {Al-Baqarah: 88}. He said: "Ibn Muḥayṣin read 'ghuluf' with 'ḍammah' on the 'lām' and the rest read it with 'sukūn'".
- He may also attribute the Qirā'ah to the Qurrā' of a certain land. The verse: "Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael" {Al-Baqarah: 98}. He said: "Mīkā'īl can be pronounced according to four different dialects: 1- 'Mīkā'īl' with 'hamzah and long stretching (mad)' based on the same morphological balance of 'Mīkā'īl', which is the Qirā'ah of the people of Kūfah and Levant. 2- 'Mīkā'il' with 'hamzah, long stretching (mad), and snatching the vowel quickly based on the same morphological balance of 'Mīkā'il', which is the Qirā'ah of the people of Madīnah. 3- 'Mīkāl' is 'maqṣūr' (a noun that ends in an 'alif) and it has 'hamzah based on the same morphological balance of 'Mīka'il', which is the Qirā'ah of Al'a'mash and Ibn Muḥayṣin. 4- 'Mīkāl' which is based on the morphological balance of 'mif'āl', which is the Qirā'ah of the people of Baṣrah."

### 17- The Arabic diacritics:

For example:

- The verse: "and destroy crops and cattle" {Al-Baqarah: 205}. He said: "Alḥassan, In Abī Isḥāq, and Abū Ja'far read 'yuhliku' as a 'marfū'' word because it is a beginning of new sentence. 'yuhlika' is 'manṣūb' according to the Qirā'ah of the majority of Qurrā'"
- The verse: "My Lord is the One Who has power to give life and cause death" {Al-Baqarah: 258}. He said: "Al'a'mash, Ḥamzah, and 'īsā read 'rabi' with 'sukūn' on the 'yā''. The rest of Qurrā' read it with 'fatḥah' on the 'yā'' because it is next to the letters ''alif and lām'.

### 18- Atha'labiyy pays close attention to the choices of Abī 'Ubayd and Abī Ḥātim:

After the author mentions the Qirā'āt, he mostly pays close attention to the choice of Abī 'Ubayd Alqāsim ibn Sallām and Abī Ḥātim Assijistānī whose books of Qirā'āt were narrated in the introduction of his Tafsīr. He may sometimes add the choice of Alfarrā', the author of Ma'ānī Al-Qur'ān (The meaning of words mentioned in the Qur'ān) which was also narrated in Atha'labiyy's introduction.

### 19- He pays close attention to the Muṣḥaf of Ibn Mas'ūd and the Muṣḥaf of 'Ubay:

As in {Sūrat An-Nūr: 27} according to the Muṣḥaf of Ibn Mas'ūd (may Allah be pleased with him): "until you have greeted its occupants and asked for permission", which is actually: "until you have asked for permission and greeted its occupants".

Also, in {Sūrat Al-'ankabūt: 8} according to the Muṣḥaf of 'Ubay: "'iḥsānā" (to honor their parents), which is actually: "Ḥusnā". ('iḥsānā means 'good to others' but Ḥusnā means 'behaving in a good way').

## g- Nāsikh and Mansūkh (abrogating and abrogated verses)

The knowledge of Nāsikh and Mansūkh is necessary, especially for the one who intends to interpret the Book of Allah, the Almighty. This field is one of the fields which are held in highest regard, therefore Muslim scholars stated that it is forbidden to interpret the Book of Allah unless you know the Nāsikh and Mansūkh.

Abū Isḥāq Athaʿlabiyy said the following in his Tafsīr of the Disclosure and Explanation to highlight the significance of this field: "It is one of the most important fields of knowledge related to Qur'ānic sciences. It is not acceptable to interpret the Qur'ān without this knowledge". Then he mentioned how the Prophet's companions and the first three generations of Muslims (Salaf) paid close attention to this field of knowledge and their emphasis on the significance and indispensability of it. Athaʿlabiyy narrated through his own chain of narration all the way to ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) that he passed by someone who was preaching others and said: "Do you know the difference between Nāsikh and Mansūkh". The man said: "No". ʿAliyy (may Allah be pleased with him) said: "You destroyed yourself and caused destruction of others".

**Athaʿlabiyy always mentioned the opinions on the Nāsikh and Mansūkh whenever he interpreted a verse. For example:**

- The verse: "For those who can only fast with extreme difficulty" {Al-Baqarah: 184}. He said: "Some stated that this the first phase of mandatory fasting. Allah, the Almighty gave Muslims the choice to fast or offer a compensation made by feeding a needy person. The one who wanted to fast fasted and the one who wanted to offer a compensation did so. Then Allah, the Almighty abrogated this ruling by the verse: "So whoever is present this month, let them fast" {Al-Baqarah: 185}. This verse was the beginning of mandatory fasting according to Muʿādh ibn Jabal and Anas ibn Mālik.:
- The verse: "Kill them wherever you come upon them" {Al-Baqarah: 191}. He said: "Muqātil ibn Ḥayyān said: 'When this verse was revealed, it was abrogated by: "And do not fight them at the Sacred Mosque" {Al-Baqarah: 191}. Then it was abrogated by the verse of the sword in Sūrat At-Tawbah. This verse is Nāsikhah and Mansūkhah (abrogating and abrogated)'. Others said: 'This verse is not abrogated. It is forbidden for Muslims to fight the disbelievers in the Sacred Mosque'. This is the opinion of Mujāhid and most interpreters of the Qur'ān."
- The verse: "You will never achieve righteousness until you donate some of what you cherish" {'Āl ʿimrān: 92}. He mentioned the opinions of scholars on the meaning of 'infāq (paying charity). He said: "Some of them said:

'The most beloved'". Then he said: "Mujāhid and Alkalbiyy said: 'This verse is abrogated by the verse of Zakāh'. It was narrated that Ibn 'Abbās said: 'Until you pay the mandatory charity (Zakāh)'".

- The verse: "Be mindful of Allah in the way He deserves" {'Āl 'imrān: 102}. He said: "Interpreters of the Qur'ān said: 'When this verse was revealed, they said: 'O Messenger of Allah, who is capable of that?', they felt that it was a heavy burden to handle, so Allah, the Almighty revealed the verse: "be mindful of Allah as much as you can" which abrogated the previous verse'. This is the opinion of Muqātil. There is no verse that is Mansūkh in Sūrat 'Āl 'imrān except this one. Others said: 'This verse is not abrogated because the one who stays away from all what Allah, the Almighty has prohibited will be considered mindful of Allah in the way He deserves. It is unacceptable to think that someone may not be able to stay away from all sins and it is not acceptable to think that this verse was abrogated by the other verse because such abrogation would mean that some sins were permitted, which is unbefitting to Allah, the Almighty. The two verses cover the same meaning because the one who stays away from sin as much as he can is considered mindful of Allah in the way He deserves. It is just that the second verse explains the first one."

The author (may Allah grant him mercy) also paid close attention to Principles of Islamic jurisprudence ('Usūl Al-Fiqh). Therefore, he tackled the fundamental aspects of Nāsikh and Mansūkh. For example, he explains and clarifies in his book when and where abrogation happens.

For example:

- He said: "The answer to prayers will definitely happen because Allah says: "I respond" and "I will answer you". These two verses are statements of facts which cannot be abrogated. An abrogation of a statement means that the person is a liar which is impossible to say about Allah, all Glory be to Him."
- The verse: "Whether you reveal what is in your hearts" {Al-Baqarah: 284}. He said: "Some said: 'This verse is not abrogated because abrogation doesn't apply to statements of facts. Abrogation only applies to commands, prohibitions, and conditions."

## Atha'labiyy's definition of Naskh in his book of Tafsīr and his explanation of its categories:

The verse: "If We ever abrogate a verse or cause it to be forgotten" {Al-Baqarah: 106}. Atha'labiyy clarified that Naskh linguistically means two things:

11. Change and transition.

He explained this and relied on Ibn 'Abbas's opinion then he said: "Based on this meaning, the whole Qur'ān is Mansūkh because it was copied from the Preserved Tablet. Allah, the Almighty revealed it to the Prophet (PBUH)". Then he supported this opinion with other points.

12. Removal and revocation.

He said: "The sun 'nasakhat' (removed) the shadow". Then he said: "This is the meaning of the verse: "If We ever abrogate a verse or cause it to be forgotten". Then he also said: "This means that some parts of the Qur'ān are Nāsikh and other parts are Mansūkh, which the Muslim nation knows as the Nāsikh and Mansūkh of Qur'ān.

Atha'labiyy explained that Naskh means the second meaning then he clarified that it is two types:

a- The abrogation of a ruling of a verse which remains in the Qur'ān.

b- The abrogation of a verse which doesn't remain in the Qur'ān.

He supported this second type with the Ḥadīth narrated by Sa'īd ibn Almusayib about that.

Atha'labiyy mostly defines Naskh like the scholars of Islamic jurisprudence because they define it as: The abrogation of an Islamic ruling with another Islamic ruling which comes after it.

Atha'labiyy also defines Naskh as a removal of something with something else. This definition is more clarified when he responded to the Jews who rejected the concept of abrogation because they considered it as a 'badā'' (false doctrine which attributes ignorance to Allah). He said: "Naskh is the transition of an act of worship to another and the transition of an Islamic ruling to another for the benefit of people which is a sign of Allah's wisdom and ownership of all things. All praise is due to Allah."

**Atha'labiyy explains that Naskh only applies to commands and prohibitions and it doesn't apply to statements of facts:**

He (may Allah grant him mercy) said: "It is important to know that Naskh only applies to commands and prohibitions and it doesn't apply to statements of facts because a person is considered a liar if he abrogated his statements."

**Atha'labiyy responded to the Jews who rejected Naskh:**

Abū Isḥāq said: "The Jews rejected the concept of Naskh of religious revelation as they claimed that it is a 'badā'' (false doctrine which attributes ignorance to Allah). The response to their claims would be as follows: "Allah has made marriage to brothers and sisters permissible in the past, then He prohibited it. The same applies to the fraternal and sororal niece. Allah commanded Ibrāhīh (PBUH) to sacrifice his son then He commanded him not to do so. Mūsā (PBUH) was commanded to kill those who worshipped the calf then He pardoned them. People only were commanded to follow the religious rulings which were revealed to other Prophets before Mūsā then after he was sent as a Prophet, people were commanded to follow his religious rulings. Ḥizqīl was commanded to be circumcised then he was commanded not to do so. All of these examples have nothing to do with 'badā'', therefore the Naskh of a religious revelation (after a new Prophet is sent to people) is not considered 'badā'"".

It is clear from this response that Atha'labiyy's argument is so strong because he used their argument against them based on what they already believe in. They were utterly refuted and debunked. This also shows the strength of Atha'labiyy's mastery of the Principles of Islamic Jurisprudence.

h- **The connection of the meaning of different verses:**

This is one of the fields of Qur'ānic sciences. Azzarkashiyy said: "This field of knowledge is ignored by some, if not many, interpreters of the Qur'ān. This field of knowledge is so valuable." Here are some examples from the Tafsīr of the Disclosure and Explanation:

- The verse: "Then go forth with the rest of the pilgrims" {Al-Baqarah: 199}. He said: "The vast majority of interpreters hold the same opinion which I have mentioned before. There is an inversion {taqdīm and ta'khīr) which means: 'Pilgrimage is made in appointed months. Whoever commits to

‹performing› pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage, then go forth with the rest of the pilgrims, when you return from ʻArafāt, praise Allah near the sacred place'".

- The verse: "Whatever you donate will be paid back to you in full, and you will not be wronged" {Al-Baqarah: 272}. He said: "Then Allah highlighted the best of all kinds of charity and donation. Allah says: "‹Charity is› for the needy who are too engaged in the cause of Allah to move about in the land" {Al-Baqarah: 273}.

## I- The final verses revealed of the Qur'ān:

The author wrote a long chapter about the final verses revealed to the Messenger of Allah (PBUH). He chose the opinion which states that the following verse is the final verse revealed to the Messenger (PBUH): "Be mindful of the Day when you will be returned to Allah" {Al-Baqarah: 281}.

## Athaʻlabiyy's methodology of narrations coupled with chains of narration ('isnād)

One of the main unique characteristics of the Tafsīr of the Disclosure and Explanation which is written by Abī Isḥāq Athaʻlabiyy is 'isnād'. Athaʻlabiyy is one of the narrators of chains of narration. He has his own chains of narration via his Sheikhs all the way to the speaker. He didn't just narrate Ḥadīths, he also narrated quotes of the Prophet's companions, 'Atābiʻīn, and those who followed them. He even narrated some poetry through his own chains of narration. The one who reads Athaʻlabiyy's introduction notices that he had heard a large number of narrations and that he had many Sheikhs. It is also clear that he is an expert on narrations through the chains of narration and he also pays close attention to that issue. Here are the points which summarize his methodology of 'isnād':

1. In the beginning of his Tafsīr, Athaʻlabiyy mentioned his own 'isnād' all the way to Ibn ʻAbbās, 'Atābiʻīn, 'Atbāʻ 'Atābiʻīn and their followers. Then he mentioned his own 'isnād' all the way to his contemporaries among his scholars. Then he mentioned his own 'isnād' all the way to other publications which he narrated from the books which include different meanings of the same words mentioned in different places in the

Qur'ān (Alwūjūh wa Annaẓā'ir), the books of the meaning of vocabulary mentioned in the Qur'ān (Ma'ānī Al-Qur'ān), the books of ambiguous words mentioned in the Qur'ān (Gharīb Al-Qur'ān), the books of seemingly paradoxical meanings in the Qur'ān (Mushkil Al-Qur'ān), the books of Qirā'āt (readings and recitations), the books of the Prophet's life and battles as well as the books of history (Maghāzī and Tārīkh). Atha'labiyy's purpose of mentioning all of these chains of narration in his introduction of the book is to gather all of them in one place for him to avoid repetition whenever he quotes these narrations; he mentioned this fact in the introduction of his book. This doesn't mean that his book of Tafsīr doesn't have chains of narration because he has mentioned them in the introduction of his book. Atha'abiyy's book included a large number of chains of narration which are narrated through different sources other than the ones he mentioned in the introduction.

2. **Atha'labiyy's reliance on his own chains of narration:**

All of the ''isnād' and narrations in his Tafsīr are based on his own chains of narration attributed to his scholars.

Undoubtedly, ''isnād' is of a very high value as it is one of the unique characteristics of this Ummah. Therefore, ''isnād' is one of the unique characteristics which this Tafsīr of the Disclosure and Explanation is known for, because only a small number of Tafsīrs paid close attention to ''isnād' like this book.

3. **He narrated the single narration through different ways:**

This shows the multitude of his narrations and firsthand acquired knowledge.

4. **He uses the symbols of narrations which the scholars of Ḥadīth use:**

'ḥadathanā' (he told us) is summarized as 'nā' and 'thanā'. ''akhbaranā' (he informed us) is summarized as ''anā'. He follows this approach with most of his chains of narration. He also uses the letter 'ḥā'' for the change of a transmission from a one way to another.

5. **He mentions the date, place, and the method of receiving a narration when he narrates the ''isnād'.**

He may clarify that he received a narration through dictation, verbatim account, written and read narrations, or via a permission given to him by his sheikh to narrate the quote. For example:

- He said: "'ḥadathanā' Alḥassan ibn Muḥammad ibn Alḥassan through a verbatim account, 'nā' Abū Aḥmād Muḥammad ibn Quraysh ibn Sulaymān- in Marw Arrūdh (in Turkmenistan) through dictation, 'nā' Isḥāq ibn 'Ibrāhīm…"
- He said: "ḥadathanā' Abū Manṣūr Ẓafar ibn Muḥammad ibn Aḥmad ibn Muḥammad Alḥusayniyy (may Allah grant him mercy) through dictation."
- He said: "Abū 'Aliyy Zāhir ibn Aḥmad Assarakhsiyy Anshadnā (wrote poetry) through a written narration."
- He clarifies the date of the narration as follows: "'Akhbaranā' Abū Bakr Muḥammad ibn 'Ibrāhīm ibn Yaḥīā through reading to him- in the year 383, 'nā' Abū Isḥāq 'Ibrāhīm ibn Muḥammad ibn Sufyān- in the year 388…"
- He said: "'ḥadathanā' Muḥammad ibn Aḥmad ibn 'abdūs Almuzakī (may Allah grant him mercy) through a verbatim account in the year 387, 'ḥadathanā' Abū Al'abbās 'Abdullah ibn Ya'qūb ibn Isḥāq Alkirmānī in the year 328, 'ḥadathanā' Abū 'Abdillah Muḥammad ibn Zakarīā."
- He said: "'Akhbaranā' Al-'Imām ibn Al-'Imām Abū 'Abdillah ibn Abī Alwalīd through reading to him in the year 386, he said: 'anā Makiyy ibn 'abdān in the year 320'".
- He clarifies the place of the narration as follows: "'ḥadathanā' Abū Muḥammad 'Abdillah ibn Muḥammad ibn 'Abdillah Alfāmī said, 'nā' Abū Alḥassan Muḥammad ibn 'Uthmān ibn Alḥassan Annaṣībiyy in Baghdad said, 'nā' Abū Bakr Muḥammad ibn Alḥusayn ibn Ṣāliḥ Assabī'iyy in Ḥalab (Aleppo)".
- He said: "'ḥadathanā' Abū Alqāsim…said, 'nā' Bishr ibn Ḥashim Alḥashāsh in Baṣrah."

6. **He had the same chains of narration which were adopted by the well-known books of Ḥadīths:**

He had the same ''isnād' of Ḥadīths which were adopted by Imām Muslim in Ṣaḥīḥ Muslim, Annasā'iyy, Ibn Abī Shaybah, Ya'qūb ibn Sufyān Alfasawiyy, Ibn Abī Addunīā, etc.

7. **Atha'labiyy didn't just narrate the 'isnād of Ḥadīths:**

He narrated everything through his own chains of narration. He narrated Ḥadīths, the quotes of the Prophet's companions, 'Atābi'īn, 'Atbā' 'Atābi'īn and the interpreters of Qur'ān as was mentioned before. He also narrated through his own chains of narration the Qirā'āt, linguistic topics, poetry, and other things which will be covered in detail when we talk about his followed methodology with regards to this point.

8. **Atha'labiyy removes the whole 'isnād but he keeps the closest narrator to the speaker if the 'isnād was repeated under the same topic:**

When he mentions the second narration, he says: "And through him via such and such."

9. **He sometimes narrates Ḥadīths and other narrations through chains of narration that have discontinuity in the beginning of the 'isnād, from the end of the collector of that hadith (Mu'alaq).**

**The issues of 'Aqīdah (creed) and his responses to different sects:**

The Glorious Qur'ān established the issues of 'Aqīdah and its pillars in many verses. The one who interprets the Glorious Book of Allah must pass by these verses and show his beliefs that he follows according to the path specified by Allah, the Almighty. Atha'labiyy declared in his Tafsīr of the Disclosure and Explanation the issues of 'Aqīdah which are derived from the verses. He shows different opinions on these issues then he chooses the one which he accepts. He supports his claims with the Book of Allah and Sunnah. I will cover some of these issues to get to know his approach and method of his explanations:

10. **The issue of the real meaning of 'īmān and Islam:**

The verse: "who believe in the unseen, establish prayer, and donate from what We have provided for them" {Al-Baqarah: 3}. Atha'labiyy covered the topic of the meaning of ''īmān'. He firstly defined ''īmān' which is truly the belief of the heart. He supported this opinion with some verses of the Glorious Qur'ān. Then he differentiated between Islam and 'īmān as follows: "Every

type of ’imān is Islam but not every type of Islam is ’imān”. He supported his opinion with several pieces of evidence from the Book of Allah and the Sunnah. Then he mentioned that the utterance of the tongue and the actions of the body are called ’imān. He supported this opinion with several Ḥadīths.

11. **The issue of increase and decrease of ’imān:**

The verse: “Whenever a sūrah is revealed, some of them ask, “Which of you has this increased in faith?” As for the believers, it has increased them in faith and they rejoice” {At-Tawbah: 124}. He explained the opinion of ’Ahl Assunah wa Aljamā‘ah (Those who have united themselves upon the Qur’ān and Sunnah) who believe that ’imān is increased and decreased. He mentioned the narrations related to this topic as follows: “Mujāhid interpreted the meaning of the verse as ’imān increases and decreases”. ‘Umar ibn Alkhaṭāb (may Allah be pleased with him) said: “The weight of Abū Bakr’s ’imān is more than the weight of the ’imān of all people on earth. ’imān increases and decreases (he said that three times).” Zubayd Alyāmī via Zir said: “‘Umar used to hold the hand of one or two men among his companions and say: “Let’s increase our ’imān”. ‘Aliyy ibn Abī Ṭālib (may Allah be pleased with him) said: “’imān is a white spot of light inside the heart which increases directly proportional to ’imān until the whole heart becomes white. Hypocrisy is a black spot inside the heart which increases directly proportional to hypocrisy until the whole heart becomes black. By Allah, if you were to open the heart of a believer, you would find it white and if you were to open the heart of a disbeliever, you would find it black.” Alḥassan wrote to ‘Umar ibn ‘Abd-Al‘azīz the following: “’imān has a certain path. It also has specific teachings, commands, prohibitions, and obligations which if you fully abide by, you would have a perfect ’imān and if you do not do so, you would have an incomplete ’imān.” Ibn Alubārak said: “I have to accept the fact that ’imān increases or else I would be denying the truth in the Book of Allah, the Almighty.”

12. **Is the name of something the same as the named thing? (Al-’ism and Almusammā):**

When Atha‘labiyy interpreted ‘bism Allah’ in Sūrat Al-Fātiḥah, he covered the difference between Al-’ism and Almusammā. He concluded that the ’ism is the musammā. This is the choice of his Sheikh, Abī Bakr ibn Fūrak.

Abū Isḥāq Athaʿlabiyy said: "The name is exactly the named as it is the same definition of the same thing because they refer to the same meaning. The evidence for this meaning is the following verses: 1-"We give you the good news of ‹the birth of› a son, whose name will be Yaḥīā": Allah told Zakarīā that his son's name is Yaḥīā then He called and addressed the name: "O Yaḥīā", Yaḥīā is the name and the name is Yaḥīā. 2- "Whatever you worship instead of Him are mere names which you and your forefathers have made up": The worshipped things are meant by that because they used to worship the named (musammā). 3- "Glorify the Name of your Lord, the Most High". 4- "Blessed is the Name of your Lord".

13. **The issue of seeing Allah, the Almighty on the Day of Judgment:**

The author chose the correct ʻAqīdah about seeing Allah, the Almighty on the Day of Judgment when he interpreted the verses: "On that Day ‹some› faces will be bright, looking at their Lord" {Al-Qīāmah: 22-23}. He supports the fact of seeing Allah, the Almighty on the Day of Judgment with evidence from the Qur'ān and Sunnah like the people of 'Ahl Asunnah wa Aljamāʿah. He didn't accept the beliefs of Muʿtazillah (A deviant sect which followed Greek philosophies) which denied seeing Allah on the Day of Judgment.

When he interpreted the verse: "Those who do good will have the finest reward and ‹even› more", he narrated through his own chain of narration the Ḥadīth of Anas (may Allah be pleased with him) in which the Prophet (PBUH) explains 'more' as 'looking at the Glorious Face of Allah'. He stated that this is the opinion of Abī Bakr, Ḥuzayfah, Abī Mūsā, Ṣuhayb, 'Ubādah ibn Aṣṣāmit, Kaʿb ibn 'Ujrah, 'āmir ibn Saʿd, 'Abdurraḥmān ibn Sābiṭ, Alḥassan, 'ikrimah, Abī Aljawzā', Aḍaḥāk, Assudiyy, 'aṭā', and Muqātil. Then he mentioned some narrations along with their chains of narration which prove that fact.

**His response to opposing sects as well as refuting their arguments and misconceptions:**

The one who reads the Tafsīr of Athaʿlabiyy will clearly know that his creed is correct without deviation or distortion. In addition to his responses to the innovative and deviant sects. For example, when he interpreted the verse: "If Allah had willed, succeeding generations would not have fought ‹among themselves› after receiving the clear proofs. But they differed—some believed while others disbelieved" {Al-Baqarah: 253}, he said: "'some believed' means

'remained believers', 'while others disbelieved' means 'became Jews and Christians who divided themselves into sects like Nestorianism, Ya'qūbīah, as well as Roman orthodox and Roman catholic (malakānīah)." Atha'labiyy never loses a chance to attack the deviant sects and innovative schools of thought (mubtadi'ah). He also had courageous stances, scathing criticism, and robust refutations of their opinions. Here are examples of his responses to some sects:

14. **Alqadarīah (the deniers of predestination):**

- When he interpreted the verse: "We said, "O Adam! Live with your wife in Paradise" {Al-Baqarah: 35}, he mentioned Alqadarīah's opinion on the Jannah which Allah, the Almighty made Adam (PBUH) and Eve dwell in. They claimed that it wasn't the Paradise of everlasting bliss; it was just one of the gardens of this world. Then he mentioned their evidence and consecutively refuted all of their arguments.
- The verse: "Allah intends ease for you, not hardship" {Al-Baqarah: 185}. He said: "This verse doesn't prove the creed of Alqadarīah because it is connected to the beginning of speech which prescribed fasting; the verse is only related to rulings for Muslim people."
- The verse: "for a believing slave-man is better than a (free) polytheist, even though he may look pleasant to you" {Al-Baqarah: 221}. He narrated through his own chain of narration via Imām Mālik ibn Anas (may Allah grant him mercy) that he was asked about marrying a man who has the creed of Alqadarīah, so he replied: "for a believing slave-man is better than a (free) polytheist, even though he may look pleasant to you".
- He also narrated through his own chain of narration a discussion between a man and 'Aliyy ibn Abī Ṭālib (may Allah be pleased with him). In the end of the narration, 'Aliyy said: "If I meet a man who believes in the creed of Alqadarīah, I would keep stepping on his neck until I break it. They are truly the Jews, Christians, and Zoroastrians of this nation."

15. **Kharijites (A sect that emerged in the time of the fourth Caliph, 'Aliyy ibn Abī Ṭālib):**

- Atha'labyy refuted some of the fundamental beliefs of Kharijites based on solid and creative arguments in his book of Tafsīr. For example, with

regards to the topic of excommunication of people who commit major sins. When he interpreted the verse: "O believers! ‹The law of› retaliation is set for you in cases of murder" {Al-Baqarah: 178}, he said: "This verse proves that the murderer doesn't become a disbeliever and will not dwell in hellfire forever, because Allah, the Almighty addressed them as believers. It is well-known that all scholars agree that Qiṣāṣ (execution of the killer) only applies to the premeditated murder. Despite committing the major sin of murder, they weren't considered disbelievers."

- The verse: "If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain" {An-Nisā': 93}. He mentioned the opinions held by the Khawārij, Mu'tizillah, and Murji'ah (this final sect believe that actions are not part of 'imān). Then he refuted their arguments and explained the correct creed about this topic as follows: "If the believer premeditatedly kills another believer, he will not be considered a disbeliever except if he committed that sin based on believing that it is permissible or recommended according to the religion of Islam." Then he mentioned the pieces of evidence which support his opinion. Atha'labiyy's opinion is the opinion of 'Ahl Assunahh wa Aljamā'ah. He also attacked and criticized the beliefs of the Kharijites as follows:
- The verse: "And there are those who would dedicate their lives to Allah's pleasure" {Al-Baqarah: 207}. He said: "Qatādah said: 'They are not the people of Ḥarūrā' (the site of one of their main camps in Iraq), who committed apostasy from Islam; they are actually the Muhājirūn and 'Anṣār (those who Migrated to Madīnah and the supporters of the Prophet)."
- The verse: "And whoever is granted wisdom" {Al-Baqarah: 269}. He said: "Aḍaḥāk said: 'Do not be like the people of Nahrawān (those who fought 'Aliyy ibn Abī Ṭālib) who misinterpreted the verses of the Qur'ān to give deviated verdicts about the believers. This verse was only revealed about the People of the Book, but the Kharijites had no knowledge of its true meaning, therefore they caused bloodshed, considered us misguided, and stole the wealth of the believers."

16. **The Shī'ah:**

Athaʿlabiyy narrated some Ḥadīths and narrations through the Shīʿah. He mentioned many Ḥadīths and narrations about the virtues of ʾAli ibn Abī Ṭālib, therefore some of the Shīʿah scholars relied on Athaʿlabiyy in their publications and books of Tafsīr. They considered his book a significant source which covered the virtues and good traits of ʿAliyy ibn Abī Ṭālib and his family.

All of this doesn't make Athaʿlabiyy a follower of Shiism nor does that make him a sympathizer with their beliefs. The fact of the matter is only that he collects and narrates everything mentioned by others who came before him without scrutiny or analysis. Shaykh Al-Islām ibn Taymīah -when he was talking about what Athaʿlabiyy and Abū Nuʿaym mentioned in their books- said: "All of these narrations aren't believed to be authentic but they are considered unauthentic ones as he said: 'I narrated what others mentioned; the ones who mentioned these narrations should be judged and the one who narrated their quotes isn't responsible for the level of authenticity of the narrations'"

Athaʿlabiyy's Tafsīr also covered some of the virtues of other companions of the Prophet (PBUH). It is clear that he strongly and widely commended the first three Rightly Guided Caliphs and other companions (may Allah be pleased with them) of the Prophet (PBUH) based on authentic and unauthentic narrations.

Shaykh Al-Islām ibn Taymīah -when he was responding to a rāfiḍī (someone who rejects the caliphate of the three successors Abū Bakr, ʿUmar, and ʿUthmān)-, said: "This is like the books of the virtues of the Prophet's companions by Imam Aḥmad and Abī Nuʿaym as well as the Tafsīr of Athaʿlabiyy which include the virtues of the first three Rightly Guided Caliphs which is one of the strongest refutations of the rāfiḍī's argument".

**He sometimes mentions his ʿAqīdah on some issues without responding to the opposing sects:**

- When Athaʿlabiyy mentioned the verse: "and donate from what We have provided for them" {Al-Baqarah: 3}, he said: "Provision is something which is for the benefit of people like food for nutrition, clothes for protection and cold weather, and houses for dwelling. A person may benefit from a provision through two things: permissible or prohibited means. Therefore,

Allah, the Almighty is the Provider of all types of provision". He stated that Allah Provides permissible and prohibited provisions, which is the correct belief. He didn't respond to the Mu'tazillah who said: "Prohibited provision is not a provision".

- The verse: "then fear the Fire fueled with people and stones, which is prepared for the disbelievers" {Al-Baqarah: 24}. Atha'labiyy (may Allah grant him mercy) said: "This proves that Hellfire is created, because a preparation is only for something that exists." This is the correct belief which 'Ahl Assunah wa Aljamā'ah agreed upon, contrary to the opinion held by Mu'tazillah and Alqadarīah.

17. **The aspect of Islamic jurisprudence in the book of** the Disclosure and Explanation**:**

The Glorious Qur'ān was revealed for the guidance of people. It is the way of life which includes all what people need for their worldly life and the hereafter. The Qur'ān covers all the Islamic rulings, commands and prohibitions which are in the verses mentioned by Muslim scholars; there are almost 500 verses that are related to Islamic rulings. All people who want to interpret the Book of Allah must cover Islamic rulings mentioned in the verses of Qur'ān in their books of Tafsīr. Some of the interpreters cover the Islamic rulings in detain while others touch upon them based on their objectives, methodologies, and mastery of this field of jurisprudence.

When Abū Isḥāq Atha'labiyy (may Allah grant him mercy) wrote his book the Disclosure and Explanation, he wanted it to be comprehensive that it covers everything related to the Tafsīr of the verses. He didn't focus on one aspect without paying attention to other aspects in addition to covering all aspects without so much detail nor extreme brevity. Therefore, he based his book on 14 pillars, one of them is 'rulings and jurisprudence' as he mentioned in the introduction of the book.

We can easily notice that Atha'labiyy interpreted the verses of Islamic rulings in his book the Disclosure and Explanation as an Islamic Jurisprudent who is well-versed in the opinions and schools of thoughts of scholars, the evidence of Islamic issues, distinguished choices of the correct opinion, responses to other opinions, and analysis of Islamic rulings.

**The following characteristics clarify Athaʿlabiyy's methodology of interpreting the verses of Islamic rulings and his explanation of issues of Jurisprudence:**

1. Despite Imam Athaʿlabiyy being a follower of the Shāfiʿī school of Islamic Jurisprudence as we have covered his school of thought in detail, he is never considered biased towards his own school of thought. When he mentions the Shāfiʿī school of Islamic Jurisprudence, he mentions the evidence derived from Qur'ān and Sunnah, then he responds objectively and politely to the other schools of Islamic Jurisprudence.
2. Athaʿlabiyy widely covers the issues of Islamic jurisprudence, especially the issues which Muslim scholars had different opinions about.
3. He mostly attributes the schools of Islamic jurisprudence and opinions to the main source. He doesn't just mention the scholars of famous schools of Islamic jurisprudence. He attributes the quotes to the Prophet's companions, 'Atābiʿīn, 'Atbāʿ 'Atābiʿīn, and the scholars of the schools of Islamic jurisprudence who came after them.
4. He begins with the opinion which he chose to be the correct one. Then he mentions the evidence from the Qur'ān, Sunnah, 'ijmāʿ (consensus of scholars), and Qīās (analogical reasoning as applied to the deduction of juridical principles from the Qur'ān and the Sunnah). Then he mentions the evidence for other different opinions. He responds to every piece of evidence politely in a scholarly fashion. He explains the issues of Islamic jurisprudence based on the method of comparative jurisprudence.
5. Athaʿlabiyy's choice of the correct opinion is based on religious evidence. He never mentions an opinion without evidence and he never chooses an opinion as a blind or biased follower; he always mentions the evidence which supports these opinions. He chooses the opinion which is supported with the religious evidence and expounds powerful arguments.

This is Athaʿlabiyy's methodology which he follows with regards to the issues of Islamic jurisprudence which were mentioned in his book of Tafsīr. For example, **the ruling of reciting Al-Fātiḥah behind the Imam in prayer:**

He mentioned this issue with the following title: The obligation of reciting Al-Fātiḥah by the ones who pray behind the Imam exactly like the obligation

of reciting it by the Imam and the difference of opinions held by Islamic jurisprudents. Then he mentioned the opinions held by different scholars as follows: "Mālik ibn Anas said: 'It is mandatory to recite it if the Imam's voice was low but it is not mandatory to do so if the Imam's voice was loud'; Ashāfi'ī held this opinion according to his early school of Islamic jurisprudence. Ashāfi'ī's opinion according to his new school of Islamic jurisprudence is: 'He must recite it whether the Imam's voice was low or loud'", then he said: "The evidence for the obligation of reciting Al-Fātiḥah by the ones who pray behind the Imam is exactly like the obligation of reciting it by the Imam…"

He narrated several Ḥadīths through his own chains of narration to support his chosen opinion, which is Ashāfi'ī's opinion according to his new school of Islamic jurisprudence. Then he attributed this opinion to a number of Prophet's companions (may Allah be pleased with them) and a number of 'Atābi'īn as well as the great scholars of Islam; he narrated that all of them stated that reciting Al-Fātiḥah behind the Imam is mandatory. Then he said: "And the old opinion is based on the narration of Sufyān ibn 'āṣim ibn Abī Annajūd via Dhakwān via Abī Hurayrah and 'Ā'ishah who stated that they both considered reciting Al-Fātiḥah mandatory behind the Imam who doesn't recite loudly". Then he said: "Abū Ḥanīfah and his students…", he mentioned their evidence and responded to each piece of evidence by mentioning narrations and proofs that contradict their chosen pieces of evidence.

- **The issue of conditions of Ḥajj being obligatory:**

When Atha'labiyy interpreted the verse: "Pilgrimage to this House is an obligation by Allah upon whoever is able among the people" {'Āl 'imrān: 97}, he mentioned the conditions of Ḥajj being obligatory. He said: "They are nine conditions", then he covered all of them in detail. Here are some of them: "Sufficient provision, a ride which can reach the destination of Ḥajj, enough strength to reach the destination of Ḥajj…", then he mentioned the different opinions held by Islamic jurisprudents who covered the details of these conditions. He said: "Ashāfi'ī (may Allah grant him mercy) said: 'Ability to perform pilgrimage can exist based on two scenarios, one of them is physical strength and sufficient wealth to reach the destination of Ḥajj. The second one is the person who lacks physical strength and ability to use any means of transportation but he still can command or hire someone to perform Ḥajj

on his behalf". Then he mentioned the different pieces of evidence used by the followers of the Shāfiʿī school of Islamic jurisprudence. He attributed their opinions to the Prophet's companions, 'Atābiʿīn, and the founders of the schools of Islamic jurisprudence. He narrated that Mālik ibn Anas (may Allah grant him mercy) considered it obligatory for the person who doesn't have provision or a ride to walk if he can do so. Then he mentioned the Muslim scholars who held that opinion.

Then he explained that the one who has enough wealth and cannot go to Ḥajj due to a chronic illness must hire someone to perform Ḥajj on his behalf. Then he mentioned the founders of schools of Islamic jurisprudence who held this opinion. Then he mentioned the different opinions supported with different pieces of evidence. Finally, he mentioned one aspect of this issue, which is the issue of having a nonchronic illness. He stated that a person who has a nonchronic illness cannot hire someone to perform Ḥajj on his behalf unlike the one who has a chronic illness. He also mentioned that Abū Ḥanīfah held the opinion of the permissibility of hiring someone to perform Ḥajj on behalf of someone who has a nonchronic illness. He said: "And Allah knows best. This is the end of covering this issue".

**Athaʿlabiyy sometimes mentions the different opinions on a certain issue then he mentions the pieces of evidence that support each opinion but he doesn't attribute these opinions to the ones who hold them; he just generally mentions these opinions:**

For example, the issue of reciting Al-Fātiḥah inside the prayer. He said: "The correct opinion is that it is mandatory to recite this Sūrah inside the prayer", then he narrated several Ḥadīths which prove that it is mandatory to recite Al-Fātiḥah inside the prayer. Then he mentioned the pieces of evidence as follows: "The ones who held the opinion of reciting another Sūrah, instead relied on…", then he mentioned their pieces of evidence, responded to them, and showed that these pieces of evidence do not support their opinion.

**Athaʿlabiyy is a follower of Ashāfiʿī school of Islamic jurisprudence, therefore, he explains the old and new Shāfiʿī schools of Islamic jurisprudence, then he mentions the evidence for each school of Islamic jurisprudence as I have shown in the example before the last one.**

He also mentions the detailed opinions held by different scholars who follow the same school of Islamic jurisprudence. For example, when he was covering the issue of the permissible amount which can be eaten from dead animals. He said: "Some of them said: 'The amount which is enough for living', this is one of the opinions held by Ashāfiʿī and the choice of Almuzaniyy.

**Athaʿlabiyy mentions some of the issues of the principles of Islamic jurisprudence in his book of Tafsīr:**

For example, when he mentioned the issue of reciting Al-Fātiḥah inside the prayer, he stated that those who held the opinion of the permissibility of reciting another Sūrah relied on the Ḥadīth of the man who wasn't praying properly. The Messenger of Allah (PBUH) said: "When you stand in Prayer say Takbīr and then recite whatever you can from the Qur'ān and then bow…".

Athaʿlabiyy responded to the ones who relied on this Ḥadīth as follows: "When the Prophet (PBUH) said: 'recite whatever you can from the Qur'ān', he may have intended to allude to a specific Sūrah or any verses of the Qur'ān. We can expect what the Prophet (PBUH) intended by knowing that he recited Al-Fātiḥah inside the prayer and commanded the Muslims to recite it as well and he also stated that the prayer is void if the Muslim doesn't recite it. This Ḥadīth is a general ruling which is interpreted with the narrations which were mentioned; the general ruling is interpreted with the detailed narrations."

Then Athaʿlabiyy covered issues of Islamic jurisprudence and mentioned the quotes and evidence which supported his opinions. Then he mentioned the opinions held by the opposing scholars along with his responses, refutations, and explanation. All of the above proves that Athaʿlabiyy is of high caliber as a scholar and Islamic jurisprudent.

6. **Arabic language and how Athaʿlabiyy relies on it.**

**The importance of Arabic language for the interpretation of the Glorious Qur'ān:**

Arabic language is considered one of the most important sources of the interpretation of Allah's Book, because the Qur'ān was revealed "in a clear Arabic tongue" {Ashuʿarā': 195}. It is impossible to interpret the Qur'ān without relying on the language of the Arabs.

The knowledge of the rules and secrets of Arabic language and the knowledge of Arabic poetry and prose which were part of the daily life of Arabs are considered one of the strongest tools of the interpretation of the Qur'ān used by the Prophet's companions (may Allah be pleased with them). They are able to infer the deep meanings and deduce the correct rulings. The Prophet's companions used to quote Arabic poetry a lot.

Ibn 'Abbās (may Allah be pleased with him and his father) said: "Poetry is the record of Arabic literature. If an Arab wanted to know the meaning of a certain word in the Qur'ān which was revealed in Arabic, he simply can get back to poetry to understand it."

The followers of the companions and their followers were committed to the same principle and they also highlighted the danger of interpreting Allah's Book without the knowledge of the Arabic language.

Mujāhid ibn Jabr (may Allah grant him mercy) who was the student of Ibn 'Abbās said: "It is not permissible for someone who believes in Allah and the hereafter to interpret Allah's Book without the knowledge of Arabic dialects."

Imām Mālik (may Allah grant him mercy) said: "I will not let anyone who has no knowledge of Arabic but still interprets Allah's Book without making an example out of him."

**Atha'labiyy paid close attention to Arabic language in his book of Tafsīr:**

The role of Arabic language is essential to interpret the Glorious Qur'ān. Atha'labiyy paid close attention to this aspect in his book of Tafsīr to a great extent. The book of the Disclosure and Explanation is fundamentally an encyclopedia of Tafsīr based on the Qur'ān and Sunnah (Ma'thūr) but it also widely covered the linguistic aspect of Tafsīr.

Atha'labiyy paid close attention to this aspect based on his awareness of the importance of Arabic language to interpret the Book of Allah, the Almighty.

This is expected because Atha'labiyy (may Allah grant him mercy) had great knowledge of the Arabic language and he also mastered the grammatical vowel marks of words ('i'rāb). The authors who described Atha'labiyy called him 'the one who has mastery of literary works'. The compilers also classified him as a linguist and expert on literary works. Al'asnawiyy said: "He

mastered the fields of grammar and linguistics." Therefore, it is expected that Thaʿlabiyy greatly relied on Arabic language to interpret the Qur'ān.

**These are generally the points which show that Thaʿlabiyy paid close attention to Arabic language:**

1. Arabic language is one of the pillars which Thaʿlabiyy relied on in his book of Tafsīr. He mentioned the following in the introduction of his book: "Arabic and dialects, diacritics and morphological balances."
2. Some of his sources which were mentioned in the introduction of his book included a number of books on 'the meaning of the Qur'ān' and the 'ambiguous words in the Qur'ān' written by masters of grammar and Arabic linguistics such as Abī 'Ubaydah, Abī 'Ubayd, Al'akhfash, Alfarrā', Azzajjāj, Alkisā'iyy, Ibn Qutaybah, Quṭrub, etc.
3. He quoted many opinions of the giants specialized in Arabic linguistics.
4. He mentioned a great number of topics of grammar and Arabic eloquence, as well as quotes of poetry.

These are general points which show his strong reliance on all topics related to the Arabic language.

The following is the detailed methodology followed by Thaʿlabiyy:

**Thaʿlabiyy paid close attention to quoting the opinions of the giants specialized in Arabic grammar:**

Thaʿlabiyy mentioned a great number of quotes attributed to the giants of Arabic language in his book of Tafsīr such as Alkhalīl ibn Aḥmad, Sibawaīh, Alkisā'iyy, Alubarrad, Thaʿlab, Alfarrā', Al'akhfash, Quṭrub, etc. He clearly stated that these quotes are attributed to them.

These quotes were sometimes narrated through Thaʿlabiyy's chains of narration and they were also narrated without any 'isnād. He said: "I heard Alḥassan ibn Muḥammad say, Abā Saʿīd Muḥammad ibn Saʿīd Alfārisiyy said, Abā Bakr Muḥammad ibn Aḥmad ibn Alqāsim Al'anbāriyy said, Aḥmad ibn Yaḥīā, Thaʿlab said: 'The word 'Tafsīr' according to Arabs means: ''fasarat' the female horse'. This word is used with the horse which urinates right after starting to run because it needed to urinate before running'".

He narrated so many narrations about the scholars of language without ’isnād:

- When Athaʿlabiyy interpreted the verse: “Master of the Day of Judgment” {Al-Fātiḥah: 4}, he mentioned the difference between Malik and Mālik as follows: “Others held the opinion that they are different such as ’Abū ʻUbaydah, Al’aṣmaʿiyy, Abū Ḥātim, Al’akhfash, and Abū Alhaytham who said: ʻMālik is more encompassing and shows more praise…’”.
- The verse: “You ‹alone› we worship and You ‹alone› we ask for help” {Al-Fātiḥah: 5}. Athaʿlabiyy was interpreting the word ‘’iyā’ so he said: “Alkhalīl narrated that Arabs said: ‘When a man reaches the age of 60, he should not marry young girls’”.
- The verse: “for all cows look the same to us” {Al-Baqarah: 70}. He said: “Quṭrub said: ‘The plural of cow is ‘baqar, bāqir, bayqūr, and bāqūr’, Almubarrad said: ‘Sibawīh was asked about the meaning of this verse so he said: ‘any plural that is less than five letters is considered a masculine noun by the Arabs’”.

5. **The mention of grammatical issues and rules:**

One of the clearest signs of Athaʿlabiyy’s close attention paid to the Arabic language in general and the Arabic grammar specifically is the mention of grammatical rules in his book of Tafsīr to support the interpretation with grammatical explanation as follows:

- The verse: “not those You are displeased with” {Al-Fātiḥah: 7}. Athaʿlabiyy mentioned an important grammatical rule about the topic of ‘naʿt’ (adjectives). He said: “‘Ghayr’ is an indefinite adjective which describes the definite word ‘alladhīn’ but the definite nouns aren’t described with indefinite ones and the indefinite nouns aren’t described with definite ones.”
- The verse: “Allah said, “O Adam! Inform them of their names.” Then when Adam did” {Al-Baqarah: 33}. Athaʿlabiyy explained a grammatical issue under the topic entitled: The definition and different categories of nouns. He wrote the definition of nouns and divided them into eight categories then gave examples for each category.

- The verse: "so that I may ‹continue to› perfect My favour upon you and so you may be ‹rightly› guided" {Al-Baqarah: 150}. He mentioned six different dialects of the word 'la'al' (may), then he stated that this word means certainty when Allah uses it but it has six different meanings when people use it. He also gave examples for each meaning.
- The verse: "previously, as a guide for people" {Āl 'imrān: 4}. He said: "'qablu' is 'marfū'' because it is used for a certain time (ghāyah)… they are (the Torah and 'injīl) a guidance for people who followed them. The word 'hudā' is not in a plural form because it is a 'maṣdar'. It is 'manṣūb' due to being a circumstantial adverb (ḥāl) and because it is at the end of a sentence."
- The verse: "that we will worship none but Allah" {Āl 'imrān: 64}. He said: "'an' is in a state of 'raf'' due to the ellipses of 'hīa' (it). Azzajjāj said: 'It is in a state of 'raf'' due to beginning a new sentence'. Others stated that it is in a state of 'naṣb' due to the ellipses of the letter of adjective (ḥarf aṣifah) which is the letter 'bā'': 'that we will worship none but Allah'".
- The verse: "as they fight against you together". He said: "'kāfah' is 'manṣūb due to being a circumstantial adverb as it is also like the word 'thānī' in the verse: "and he was only one of two".

6. **He mentioned the difference of opinions held by grammarians on some grammatical issues:**

Atha'labiyy didn't just use grammar for the vowel marks and grammatical issues. He also delved deeply into the world of grammar to the extent of mentioning the difference of opinions held by grammarians. He sometimes wrote about the difference of opinions held by the grammarians of Kūfah and Baṣrah in his book of Tafsīr which clearly shows that he was well-versed in this field of knowledge.

Atha'labiyy (may Allah grant him mercy) didn't follow a specific school of thought. He quotes the correct opinion according to his point of view and based on the need of quoting such opinions. Therefore, he quoted the specialists who followed one of the two schools (Kūfah and Baṣrah). For example:

- The verse: "Or ‹those caught in› a rainstorm from the sky" {Al-Baqarah: 19}. He mentioned the difference of opinions held by grammarians on the morphological balance of the word 'ṣayīb'. He said: "The grammarians hold different opinions on its morphological balance of the verb. The grammarians of Baṣrah said: 'It is based on the morphological balance of 'fay'il' with 'kasrah' under the ''ayn'. This example only applies to the verbs which have one of the vowel letters in the root word such as the words: 'sayīd, mayīt, layīn, hayīn, ḍayīq, and ṭayīb'. The original word is 'ṣayūb': the 'wāw' turned into a 'yā'' and the two 'yā'' merged. The grammarians of Kūfah said: 'This word and other words like it are based on the same morphological balance 'fa'īl' which is originally 'ṣayīīb'. The 'kasrah' was heavy under the 'yā'' so it turned into a 'sukūn' and the two 'yā'' merged and got a 'kasrah' to counter the 'sukūn'".
- The verse: "‹This is› an obligation from Allah" {An-Nisā': 11}. He said: "'farīḍah' is 'manṣub' due to being at the end of a sentence according to the opinion of Alkisā'iyy and it is 'manṣūb' due to being a 'maṣdar' based on the opinion of Sībawaīh which means: 'Allah made these things an obligation'".

It is worth mentioning that Atha'labiyy's methodology is also unique when it comes to the usage of the old terminologies used by the grammarians of Kūfah with regards to vowel marks. This methodology isn't widely followed in the books of Tafsīr written by scholars who came after the early scholars. For example, the usage of the term 'aṣ-Ṣifah' which means the letters of 'jarr' according to the grammarians of Baṣrah. He said: "'barā'ah' is 'marfū'' because of the predicate of the letter of 'ṣifah' based on the fact of inversion."

The verse: "And Allah pardons". He also used the term 'aṣ-Ṣarf' which means 'naṣb' due to the ellipses of ''an'. When Atha'labiyy was writing about the Qirā'ah of Al'a'raj, 'īsā, and Ibn Abī 'Isḥāq, he said: "'yatūb' is 'manṣūb' due to 'aṣ-Ṣarf'." He alsoe used the terms: 'kināyah, qaṭ', and 'ijrā' as will be explained later by the Will of Allah.

7. **Paying close attention to the vowel marks of the Glorious Qur'ān:**

The ''i'rāb' (vowel marks) of the Glorious Qur'ān is very important. The words are understood based on the vowel marks because they show the purpose of speech and distinguish the real meaning. Therefore, Atha'labiyy

paid close attention to this field of knowledge. He covered many topics related to the vowel marks of the verses of the Qur'ān. For example:

- The verse: "But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need" {Al-Baqarah: 173}. Atha'labiyy clarified a grammatical rule as follows: "'ghayr' is 'manṣūb' due to being a circumstantial adverb and others stated that it is due to exclusion. When 'ghayr' is interchangeable with 'lā' (no), then it is a circumstantial adverb and if it is interchangeable with 'ʾilā' (except), then it is an exclusion ('istithnā'). This rule can be applied to everything related to this topic."
- The verse: "You ‹alone› we worship and You ‹alone› we ask for help" {Al-Fātiḥah: 5}. Atha'labiyy said: "'ʾīā' is an indirect pronoun which only comes in a state of 'naṣb'. The 'kāf' is in a state of 'jarr' by means of conjunction to the word 'ʾīā'. It can only be mentioned along with a noun which is indirectly referred to; it is nonstandard to mention it along with a noun that is clearly mentioned.
- The verse: "'lif, lām, mīm" in the beginning of Sūrat Al-Baqarah:

He said: "The letters 'lif, lām, mīm are 'marfū'' due to being in the beginning of a sentence and the predicate is mentioned afterwards. Others stated that the three letters are the beginning of the sentence and 'dhalik' is another beginning of a new sentence. 'Al-Kitāb' is the predicate and the rest of the sentence is the predicate of the beginning of the first sentence."

8. **Atha'labiyy paid close attention to the aspect of 'balāghah' (eloquence):**

The three categories of the field of knowledge of eloquence are clarification, meanings, and rhetoric which are indispensable for the interpreter of the Qur'ān. The meanings and eloquence of the Qur'ān can be understood clearly through this field of knowledge. Azarkashiyy said: "This field of knowledge is one of the main cornerstones which the interpreter of the Qur'ān relies on to pay close attention to the miraculous, factual, and metaphoric aspects. It is also important for cohesion, coherence, and harmony, etc." Then he said: "It is worth noting that the mastery of this field of knowledge is the main pillar of Tafsīr to reflect upon the marvels of Allah's Book. This is the foundation of eloquence and linchpin of 'Balāghah'. It is sufficient for us to fall in love with

eloquence based on the verses: "The Most Compassionate, taught the Quran, created humanity, ‹and› taught them speech."

The Tafsīr of the Disclosure and Explanation contained a variety of metaphors and beautiful figures of speech which adorned the book. Imām Athaʻlabiyy was keen on showing the linguistic miracle of the Qur'ān through coherent eloquence and rhetoric. Athaʻlabiyy's methodology was clearly manifested through his coverage of the vocabulary mentioned in the verses of the Qur'ān and his analysis of these words. Therefore, 'Majāz Al-Qur'ān' (the Metaphors of the Qur'ān) by Abī 'Ubaydah was one of the sources which he mentioned in his book. Abī 'Ubaydah is considered the first person who wrote about the field of 'Al-Bayān' (Clarification) according to a number of specialists. He also relied on 'Naẓm Al-Qur'ān' (the Coherence of Qur'ān) by Abī 'Aliyy Aljurjānī as it is clearly shown in his book that he paid close attention to the coherence of the verses of the Qur'ān. He also relied on other books of the same field. Here are some examples:

- "You ‹alone› we worship and You ‹alone› we ask for help" {Al-Fātiḥah: 5}. Athaʻlabiyy mentioned one of the categories of the field of 'Maʻānī' (Meanings) which the scholars of 'Balāghah' call 'ʾiltifāt' (grammatical shifts). He said: "The sentence was shifted from a statement to a direct speech."
- "The example of the disbelievers ‹not responding to the Messenger's warning› is like a flock not comprehending the calls and cries of the shepherd" {Al-Baqarah: 171}. Athaʻlabiyy mentioned two rhetorical aspects of this verse in his book of Tafsīr:

a- The ellipses of the 'muḍāf' (the possessed) which is called an intellectual trope (majāz 'aqlī) by the scholars of 'Balāghah'. He said: "The specialists on 'maʻānī' (meaning of words) held different opinions with regards to the meaning of this verse. Some of them said: "The meaning of the verse is: 'The example of you, Muḥammad, and the disbelievers who you keep warning and inviting to the path of Allah, the Almighty…', this is the opinion of Al'akhfash and Alzzajjāj. The rest of them said: 'The warner and inviter of the disbelievers is like {the shepherd who cries out}', the example was linked to the disbelievers due to being understood from the context. This type of speech is called 'Muḍmar' (removed by means of ellipses). There are many

examples like that in the Qur'ān such as the verse: "Ask the land" (which means: Ask ‹the people of› the land). Then he quoted poetry to support his opinion.

b- Simile (Tashbīh). Atha'labiyy said: "Allah, the Almighty made the warner of the disbelievers like a shepherd crying out to his sheep. The word 'yan'iq' means 'cries out and shouts': na'aq (past tense), yan'iq (present tense), na'īqā, nu'āqā, and na'qā (maṣdar)."

- The verses: "Or ‹those caught in› a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And Allah encompasses the disbelievers ‹by His might›. It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had Allah willed, He could have taken away their hearing and sight. Surely Allah is Most Capable of everything" {Al-Baqarah: 19,20}. Atha'labiyy said: "By Allah's Grace, the meaning, coherence, and derived rulings of these two verses are as follows:

"Or like a rainstorm from the sky" means "Or ‹those caught in› a rainstorm from the sky" like the verse: "Ask the land". Allah, the Almighty gave their disbelief, hypocrisy, confusion, and hesitation as an example of people who are in the desert at night then a rainstorm struck them so they couldn't continue walking in these conditions "but when darkness covers them, they stand still". The thunder almost snatches away their sight and causes them blindness due to its repetition and severity "It is as if the lightning were about to snatch away their sight". Allah, the Almighty gave this example for the Qur'ān and the reaction of the disbelievers and hypocrites to it. The rain is the Qur'ān which is the life of the spirits and the rain is the life of physical bodies. The darkness in the verse refers to the disbelief, polytheism, doubt, tests, and tribulations mentioned in the Qur'ān and the thunder is a warning to them from hellfire if they commit the prohibitions. The lightning is the healing element of the Qur'ān, guidance, clarity, light, promises of rewards, and Paradise. The people of thunder and lightning press their fingers into their ears at the sound of every thunder-clap for fear of death like the hypocrites, Jews, and disbelievers who press their fingers into their ears to avoid listening

to the Qur'ān; they do not listen to the Qur'ān for fear of attraction to it which may lead to the belief in Muḥammad as the belief in Muḥammad (PBUH) is a form of disbelief which is like death according to their disbelief."

- "One of the examples of the different methods of speeches in the Qur'ān and switching between different methods is the verse: "You ‹polytheists› may travel freely through the land for four months". The sentence was switched from a statement to a direct speech."
- The verse: "How can such polytheists have a treaty with Allah and His Messenger". He said: "The question is used as an exclamation but it truly means negation; they really do not have a treaty with Allah."
- The verse: "Say, ‹O Prophet,› "‹Whether you› donate willingly or unwillingly". He said: "It is a command but it really means a statement and a fact of a coming punishment, etc."

**The root words and etymology:**

Athaʿlabiyy paid very close attention to the root words of the words mentioned in the verses along with the etymology. He explained the original meaning of the words Tafsīr and Ta'wīl as he narrated through his own chain of narration via Ibn Durayd who said: "The original word is 'tafsirah' which means the water that physicians check." He also narrated through his own chain of narration via Ibn Al'anbārī via Thaʿlab who said: The word 'Tafsīr' according to Arabs means: '{fasarat} the female horse'. This word is used with the horse which urinates right after running because it needed to urinate before running'".

Then he narrated through his own chain of narration via Abī Ḥāmid Alkhārzanjī who said: "It is taken from the same letters of 'safar' (exposed) like the two words 'jadhab and jabadh' (pulled) and the other two words 'ḍab and baḍ' (made the liquid come out)."

Then Athaʿlabiyy explained the original meaning of 'ta'wīl'. He said: "It is originally ''awl' which means 'turning back'. The Arabs say: 'The kingship turned ''āl' to the family of so and so'. Ya'ūl (present tense), 'awlā and ma'ālā (maṣdar) of something that turns back to someone. 'ilt and 'ibt has the same meaning as Arabs say: ''altah fa'āl' which means: 'I made him leave so he left'. The poet said: 'We turned to live in conditions of prosperity and blessings …

and the sons of Marwān turned to live the worst of all lives'. Al'a'shā said: 'I gave a just ruling by directing my opinion towards justice … my rulings are never based on whims and injustice.'"

Then he narrated through his own chain of narration via Annaḍr ibn Shumayl who said: "It originally means ''īālah' which means 'leadership'. Arabs say: "'ilnā and 'īl 'alaynā' which means 'we were leaders of others and others led us too'. The one who uses 'ta'wīl' is the one who utilizes and masters the usage of words which are in their suitable place."

- The verse: "As for those who persist in disbelief, it is the same whether you warn them or not—they will never believe" {Al-Baqarah: 6}. He said: "Kufr means denial and rejection. It is originally taken from the word 'kafr' which means 'covering and concealing'. The one who ploughs the land is called 'kāfir' because he buries the seeds into the soil. Allah, the Almighty says: "to the delight of the planters": The planters are called 'kuffār' in the verse. The sea and night are also called 'kāfir. Labīd said: "When the sun sets and the night begins … then darkness covered the places which must be protected." The night was called 'kāfir'. He also said: "In a night which darkness covered the starlight." The one who covers all of his body with weapons is called 'mutakaffir'. The 'kāfir' is called that because he covered the truth and monotheism as well as the blessings granted by Allah, the Almighty and the Prophethood of Allah's Prophets."
- The verse: "Their fate will be like that of the people of Pharaoh" {'Āl 'imrān: 11}. He mentioned the different opinions held by the Muslim scholars on the meaning of the word 'da'b'. He quoted more than sixteen opinions then he mentioned the original meaning of the word according to the Arabs. He said: "It originally means 'da'abt' (present tense), 'ad'ab (firs person), and da'bā (maṣdar) which are used when you talk about continuous working or walking ('ad'ab 'idābā)." Then he covered the word's meaning of it as an indirect pronoun, a circumstantial adverb, and a fact. He also quoted the poet, Zuhayr ibn Abī Sulmā to support his opinion.
- The verse: "fine horses" {'Āl 'imrān: 14}. He mentioned the different opinions held by the Muslim scholars on the meaning of the word. He quoted more than eleven opinions. For example, Alḥassan said: "The

horses which run freely. ‘sāmat’ (past tense), ‘tasūm’ (present tense), as well as ‘sawmā and sā’imah’ (maṣdar). ‘’asmatuhā’ (transitive present tense), ’isāmah and masāmah (maṣdar). ‘sawamtuhā’ (first person in the present tense), taswīmā and masūmā (maṣdar).” Then he quoted the poetry of Arabs to support his opinion then he said: “All of these are similar in meaning”.

- The verse: “I will heal the blind and the leper” {’Āl ‘imrān: 49}. He said: “’ubri’ means heal and fix. ’abra’ (first person in the past tense), yubri’ (present tense), ’ibrā’ (maṣdar), bari’ (past tense) becomes yabra’ (present tense). It is possible to also say: ‘barū’’ for both words bari’ and yabra’””. Then he mentioned the different opinions on the meaning of the word ‘’akmah’. He narrated through ‘ikrimah via Al’a‘mash and Mujāhid, etc.: “This is the person who can see in the morning but cannot see at night.” He also narrated via Ibn ‘Abbās (may Allah be pleased with him and his father) and Qatādah: “This is the person who was born blind and never saw light at all.” He narrated via Alḥassan and Assudiyy: “This is the blind person.” Then he said: “This is well known by the Arabs. They say: ‘kamuhat (past tense), takmuh and kamhā (maṣdar) as well as ‘kamuhtuhā (first person in the past tense) for the one who made the eyes blind.” Then he mentioned two lines of Arabic poetry attributed to Suwayd ibn Abī Ka’hal and Ru’bah to support his opinion.
- The verse: “those who hoard gold and silver”. He said: “‘kinz’ according to Arabs means a combination of things inside or outside the ground…”. Then he mentioned poetry to support his opinion.
- He also said: “The root word of ‘khilāl’ is ‘khalal’ which means a gap between two things.”
- The verse: “as if it never flourished yesterday!”. He said: “The root word of ‘taghn’ is ‘ghanā’ (past tense) which means ‘dwelled in a place”. He mentioned many examples like these ones.

**Athaʿlabiyy paid close attention to the tenses and morphological balances of verbs:**

For example:

- The verse: "When they are told, "Do not spread corruption in the land," {Al-Baqarah: 11}. He said: "'Qīl' is a past tense of a passive voice which is originally 'qūil' based on the morphological balance of 'fuʿil'. The 'kasrah' was considered heavy under the 'wāw' so it was transitioned to the first letter of the verb. The 'wāw' turned to a 'yā'' due to the 'kasrah' before it."
- The verse: "O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps" {Al-Baqarah: 168}. He said: "'khuṭūāt' is like all singular nouns based on the morphological balance of 'fuʿlah'; they end with 'tā'' in the plural form. The vowel mark of the second original letter in the singular form moves to the next letter in the plural form in most cases such as: ẓulmah becomes ẓulumāt, qurbah becomes qurubāt, ḥujrah becomes ḥujurāt. In some cases, this rule doesn't apply and the next letter becomes light and doesn't take the same vowel mark."

1. **Athaʿlabiyy paid very close attention to Quoting poetry:**

Poetry is very important to know the meaning, root words, and connotations of Arabic vocabulary. Therefore, Muslim scholars paid close attention to this field of knowledge since the time of the Prophet's companions and 'Attābiʿīn.

'ikrimah via Ibn 'Abbās said: "The ambiguous words in the Qur'ān can be found in poetry. Poetry is the record of Arabic language."

Abū 'Ubayd narrated through his own chain of narration via Ibn 'Abbās: "He used to use poetry to answer questions about the Qur'ān". Abū 'Ubayd said: "This means that he used to quote poetry to interpret the Qur'ān."

Athaʿlabiyy (may Allah grant him mercy) was a specialized grammarian and literarian who extensively quoted Arabic poetry to interpret the Qur'ān. This showed how much knowledge he had of poetry that his Tafsīr turned to be a full record of poetry which interpreters and researchers, etc. rely on to understand the vocabulary of the Glorious Qur'ān. Athaʿlabiyy's book is considered a reference of poetry like the exerted effort of Asuyūṭī in his book Sharḥ shawāhid Almughnī.

### Atha'labiyy's approach of mentioning the lines of poetry:

Atha'labiyy follows a variety of methods to mention the lines of poetry in his book of Tafsīr. Atha'labiyy's methods are defined as follows:

2. He mentions the line of poetry directly attributed to the poet's name.

   For example:

Abū Alqāsim Alḥabībī chanted, Abū Alḥassan Al'uqaylī chanted, Bishr ibn Mūsā Al'asadiyy chanted, Al'aṣma'iyy chanted to Ja'far Aṣādiq (may Allah be pleased with him): "The value of the human self is only achieved with Allah … your human self has no value to everyone. Paradise is bought with this human self … but any other price is worthless indeed. If I earn this world but I lose myself … the world will pass and the price will be worthlessly paid."

Abū Alqāsim Alḥabībī chanted, Alqāḍī Abū Arrabī' Muḥammad ibn 'Aliyy chanted, Abū 'Aliyy Alḥassan ibn 'Aliyy ibn 'āṣim Alkūfī chanted: "Who wishes to dwell in a high dome in Eden? … the chosen one encourages you to get into it, and Allah is the one who grants it to people. The palaces are beautiful, tall buildings inside it … you will see Jibrīl and those who Allah want to be seen."

3. He mentions the line of poetry without attributing it to the poet. He just says: "The poet said, someone said, etc.".
4. He just attributes the line of poetry to the narrator or the one who chanted it like Alfarrā', Al'akhfash, Abī 'Ubaydah, etc. He just says that without attributing the line of poetry to the poet.
5. He narrates some of the lines of poetry through his own chains of narration all the way to the poet or chanter.
6. He repeats the line of poetry in different places of his book to support his opinions.
7. He sometimes only mentions the half-line to support his opinion.
8. He sometimes explains the meaning of the line of poetry to support his opinion but he also sometimes doesn't explain its meaning, especially if it was easily understood.

**He quotes poetry to explain the meaning and connotation of the vocabulary:**

For example:

The verse: "Lord of all worlds" {Al-Fātiḥah: 2}. He mentioned different meanings of the word 'rab'. He also quoted a line of poetry to explain each meaning. He said: "Rab means master "Mention me in the presence of your master". Al'a'shā said: 'I will destroy the master of Kindah and his son … as well as the master of Ma'ad among Khabat and 'ar'ar'. It also may mean an owner. The Prophet (PBUH) said to a man: 'Are you an owner of camels or sheep?'. The man replied: 'Allah granted me the highest quality of both'. Ṭurfah said: "The bones of the camel are like a bridge built for a roman owner … as their heights are like gypsum."

Annābighah said: 'If you are an owner of a flock of camels … in a place which people took milk from the she-camels'.

It also may mean a companion. Abū Dhu'ayb said: 'The companion of the dogs struck him with his palm … the dogs were white and had unruly hair'.

It can also mean the educator. Arabs say: 'rab', 'yarub' (present tense), 'rabābah and rubūbā' (maṣdar) like the words 'bar' (treated well) and 'ṭab' (treated by medicine)'. The poet said: 'The good deeds of the educator are completed and perfected'.

It may also mean the one who fixes something. The poet said: 'They were like someone who shakes ghee into animal skin that is not fixed'".

Atha'labiyy quoted six lines of poetry to explain the meaning of one word, which shows that he quotes poetry extensively in his book of Tafsīr.

**Atha'labiyy quotes poetry to explain root words:**

For example:

- The verse: "Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and ‹all› those who condemn" {Al-Baqarah: 159}. The author explained that the original meaning of 'la'n' (curse) is 'expulsion'. He quoted some quotes to explain the word. He said: "'la'n' originally and linguistically means 'expulsion'. Allah, the Almighty cursed 'ʾiblīs' who was expelled from Jannah. Allah says: "Then get out of Paradise, for you

are truly cursed". Ashammākh commented on a water body which he reached as follows: 'The sandgrouse was terrified and wolves escaped … exactly like a man who was cursed'. Annābighah said: 'I was treated like a cursed person who was exiled due to a chronic disease during a plague'. The meaning of 'la'n' is expulsion and rejection which originally means what was explained, then the usage of the word was common then it was understood to mean expulsion and rejection.'"

- The verse: "as He revealed the Torah and the Gospel" {'Āl 'imrān: 3}. He said: "'injīl' is based on the morphological balance of 'if'īl' like of the word 'nakhīl' (palm tree). It means 'getting out'. The peg of a tent is called 'najl' because it pops out of the ground. Al'a'shā said: 'What a great son of high caliber who was an offspring of his proud parents'". (The poet mentioned the word 'najl' which means offspring that got out of the parents).
- The verse: "And it will wish that its misdeeds were far off" {'Āl 'imrān: 30}. He said: "'amad ba'īdā' means 'a far place'. 'amad' means a destination and end of a period of time. Allah, the Almighty says: "or my Lord has set a distant time for it" and He (the Almighty) also says: "‹those› who were spoiled for so long".

Annābighah said: 'Except the one who you defeat or those who possess the same power of yours … like the fast horse which reached its destination early'.

**Atha'labiyy quoting poetry to explain an opinion on the interpretation of a certain verse:**

For example:

- The verse: "Allah has sealed their hearts and their hearing" {Al-Baqarah: 7}. He said: "They will not be able to hear the truth or benefit from it. The word 'sam'' is singular because it is a 'maṣdar'; a 'maṣdar' cannot be 'muthannā or plural. Some stated that the word is singular because it refers to every disbeliever. This is like saying: 'He brought me a head of two sheep', this means that he brought the head of each sheep. A poet said: 'Do not eat your fill of your stomach … to live freely in a time filled with starvation' (The poet mentioned one stomach which referred to the stomach of each person).

- The verse: "You are certainly the Hearer of ‹all› prayers" {'Āl 'imrān: 38}. He said: "'Samī'' means 'the one who hears'. Others stated that it means 'the one who responds to it' like the verse: "I do believe in your Lord, so listen to me" (Ya Sīn: 25}. The poet said: 'I asked Allah but I was afraid that Allah will not listen to my prayers'" (listen in this context means 'accept or respond').
- The verse: "then let us sincerely invoke Allah's curse upon the liars" {'Āl 'imrān: 61}. Alkisā'ī and Abū 'Ubaydah said: "'nabtahil' means 'curse each other' by saying: 'May Allah's curse be upon the liars among us'. 'bahal or bahaltuh' means 'cursed him'. Labīd said: 'They were leaders of their tribes for consecutive centuries … but a curse had fallen upon them.'"

**Atha'labiyy quotes poetry to explain some of the grammatical issues:**

For example:

- The verse: "When they meet the believers they say" {Al-Baqarah: 14}. He quoted Annaḍr ibn Shumayl who interpreted the word 'ilā' (to) as 'ma'' (with). Then he backed his understanding with a number of verses then he quoted two lines of poetry. He said: "Annābighah said: 'Do not leave me alone among people who consider me scabietic and covered with tar' (to people meant 'among people' in this context).

Another poet said: 'He waived his two arms all the way to the front part of the chest with flabby upper shoulder'" (to the upper shoulder means 'with the upper shoulder')

- The verse: "previously, as a guide for people" {'Āl 'imrān: 4}. He said: "qablu is 'marfū'' due to referring to a certain point in time like the verse: "The ‹whole› matter rests with Allah before and after" (qablu is also 'marfū' due to referring to a certain point in time). Zuhayr said: 'Every good deed was inherited from their forefathers in the past'".
- The verse: "their schemes will not harm you" {'Āl 'imrān: 120}. He said: "The word 'yaḍurukum' is 'marfū'' according to one of two reasons. Firstly, it is actually 'majzūm' as it is originally 'yaḍrurkum' so the one 'ra'' merged into the other and the 'ḍammah' of the first 'rā' was shifted to the 'ḍāḍ'. Secondly, 'lā' actually means 'lays' so the first letter of the verb is treated as an ellipsis which means: 'If you are patient, then their harm

will not harm you' (The word is 'lays' here and not 'lā'). Alfarrā' chanted: "If you are not pleased unless I go back to Qaṭariyy … then you won't ever be pleased with me'. (The poet used the word 'lā' which means 'lays' in this context).

**Atha'labiyy quotes poetry to explain the meaning of some Qirā'āt:**

For example:

- The verse: "So do not knowingly set up equals to Allah ‹in worship›" {Al-Baqarah: 22}. He said: "Muḥammad ibn Assumayfi' read 'niddā' as a singular noun like what Jarīr said: 'Tribe of Taym, have you made yourself equal to the Prophet? … Taym is not even considered a noble lineage!'" (He used the word 'niddā' as a singular noun which refers to the whole tribe).
- The verse: "Indeed, neither the wealth nor children of the disbelievers will be of any benefit to them against Allah" {'Āl 'imrān: 10}. He said: "Alḥassan read 'tughnī' with 'tā'' and 'sukūn' on the 'yā'' to avoid the heaviness of the word. The poet said: 'Despair is enough to destroy … there is no cure of it if it continues to exist. (The poet said 'kāf' (enough) and 'shāf' (cure) without the 'yā''). Alfarrā' chanted: 'As their hands were inside a flat depth … the hands of little girls are moving around giving money to each other'" (jawār (little girls) is without 'yā'').
- The verse: "and so have my followers" {'Āl 'imrān: 20}. He said: "Some of them read 'itaba'anī' with 'yā'' as it is originally pronounced but others removed the 'yā'' because it is without it in the Muṣḥaf. The poet said: 'Your palm never holds onto a single Dirham … because you are very generous and your other hand strikes with the sword'. (The word 'tu'ṭ' (give) is without 'yā''). Another poet said: 'Everyone knows about my great wealth … and my nobility may cover up the poverty I face'". (The word 'tukhf' (cover up) is without 'yā'').

**Atha'labiyy quotes poetry to understand a subtle meaning or benefit derived from an interpretation of a verse:**

For example:

The verse: "You ‹alone› we worship and You ‹alone› we ask for help" {Al-Fātiḥah: 5}. He said: "The word 'īāk' (you alone) was repeated to put more emphasis on sincerity and uniqueness like the verses in which Allah, the Almighty taught us about Mūsā (PBUH): "so that we may glorify You much and remember You much". Allah didn't say: 'so that we may glorify and remember You much". The poet said: 'The sun is a clear spot … which separates between the morning and between night'. (The poet didn't say: 'between the morning and night'). Another poet said: 'He is proud to Al'ashaj and to Qays … what a noble person who is of a lineage of noble people!'". (The poet repeated the word 'bayn')

**9 – He quoted the Arabs:**

Atha'labiyy quoted the poetry of Arabs and he also quoted the Arabic prose. He quoted Arabic poetry much more than the prose attributed to the Arabs.

For example:

- The verse: "its garlic" {Al-Baqarah: 61}. He said: "Arabs use 'fā' and thā'' interchangeably. They call the glue of the Vachellia oerfota 'maghāthīr and maghāfīr'. They call the grave 'jadath and jadaf'".

**10- He quoted the Arabic sayings:**

For example:

- The verse: "it is the same whether you warn them or not" {Al-Baqarah: 6}. He said: "The semanticists specialized in the interpretation of the Qur'ān ('Ahl Alma'ānī) said: 'indhār means 'notification added to a warning'. Arabs say: 'andhartuhum (I warned them) fanadhirū (so they were warned) which mean 'I notified them so they were notified'. As the Arabic saying goes: 'The forewarned has no excuse'".
- The verse: "Indeed, You ‹alone› are the Almighty, All-Wise" {Al-Baqarah: 129}. As the Arabic saying goes: 'The mighty takes control of everything'".

## The historical aspect:

Atha'labiyy (may Allah grant him mercy) paid close attention to the historical narrations (Akhbār) and the narrations about the Prophet and his companions (Sīrah). This close attention paid to these two aspects was clear in his book of Tafsīr. He never misses a chance to narrating relevant Akhbār and Sīrah. He also sometimes covers these aspects extensively that he may digress and move away from the purpose of his book of Tafsīr. For example, he mentioned the battles of the Prophet (PBUH) whenever he interpreted a verse related to that.

- The verse: "Indeed, those who have the best claim to Abraham are his followers" {'Āl 'imrān: 68}. He narrated through his own chain of narration the story of Ja'far ibn Abī Ṭālib (may Allah be pleased with him) and his fellow Muslims who migrated to Abyssinia. He narrated the dialogue between disbelieving representatives of Quraysh and the Negus (An-Najāshī) in addition to the dialogue of the Muslim migrants.
- The verse: "Remember Allah's favor upon you" {'Āl 'imrānL 103}. He covered the conflicts between Al'aws and Khazraj extensively then he mentioned the conversion story of 'īās ibn Mu'ādh then he mentioned the first Pledge of Al'aqabah (Bay'at Al'aqabah Al'ūlā) and the ones who witnessed it. He also mentioned their return to Madīnah along with Muṣ'ab ibn 'Umayr who taught them the Glorious Qur'ān. Atha'labiyy continued his narration and the dialogue between Sa'd ibn Mu'ādh and 'Usayd ibn Ḥuḍayr then he narrated the narration of the second Pledge of Al'aqabah (Bay'at Al'aqabah Athānīah) in the time of Ḥajj and the details of the Prophet's companions pledging allegiance to the Prophet (PBUH). Then he narrated the whole story of the migration of the Prophet's companions to Madīnah.
- The verse: "‹Remember› when two groups among you ‹believers› were about to cower" {'Āl 'imrān: 122}. He mentioned the story of 'Uḥud then he mentioned the details of the battles of the Prophet (PBUH) such as the number and names of the battles in addition to some details of the events of these battles. Then he mentioned the number and names of the expeditions which the Prophet (PBUH) sent to fight the disbelievers along with some details of the events of these expeditions.

- When he interpreted the verse about the month of Nasī' and mentioned the circumstances of its revelation, he explained the meaning of Nasī' in detail and the invention of it then he explained the difference of opinions on the first people who invented the month of Nasī' as he mentioned different narrations about that.
- The verse: "‹It does not matter› if you ‹believers› do not support him, for Allah did in fact support him when the disbelievers drove him out ‹of Makkah› and he was only one of two. While they both were in the cave" {At-Tawbah: 40}. He mentioned many narrations with and without chains of narration to explain some of the details of Hijrah (migration to Madīnah).
- The verse: "As for the foremost—the first of the Emigrants and the Helpers" {At-Tawbah: 100}. He mentioned the difference of opinions held by interpreters of the Qur'ān on the meaning of the 'foremost'. Then he extensively covered the difference of opinions on the first companion who believed in the Prophet (PBUH) after his wife, Khadījah (may Allah be pleased with her). Some of them stated that the first one who believed was 'Aliyy ibn Abī Ṭālib and others stated that he was Abū Bakr (may Allah be pleased with both of them). Then he mentioned, in great detail, the names of the foremost 'Anṣār who were the people of the first and second Pledge of Allegiance of 'Aqabah. Those were the ones who were believers when Muṣ'ab (may Allah be pleased with him) travelled to Madīnah. Then he mentioned the virtues and the life story of Muṣ'ab (may Allah be pleased with him).
- Atha'labiyy didn't follow a specific methodology to narrate the narrations of the Sīrah. He usually merges different narrations to cover the same topic as he unequivocally stated that in different places in his book. For example, when he covered the events of the battle of Ḥunayn, he said: "The story of Ḥunayn was based on different narrations which I have merged and organized to be understood easily that the Messenger of Allah (PBUH)…".
- The narrations which the author narrates along with his own chain of narration are organized and not strictly limited to the same chain of narration like the Ḥadīth of Ka'b ibn Mālik when he and his companions

didn't catch up with the Muslim army as it was shown in the suitable and scrutinized part.

- Alḥāfiẓ ibn Ḥajar criticized Athaʿlabiyy for following such methodology. After Ibn Ḥajar mentioned one of the examples that Athaʿlabiyy narrated, he said: "This is one of the shortcomings of his book and the ones who followed the same methodology. They narrate the narrations through the credible and incredible narrators in the same narration based on the words of a narrator who is accused of lying or being extremely weak. The original story may be correct but the unauthentic added words are mentioned in the same narration."

**The fourth topic: The importance of the book and its scholarly value:**

There are four issues under this topic:

1. Muslim scholars praising this book.
2. The advantages of this Tafsīr.
3. The Muslim scholars who paid close attention to this book and benefited from it.
4. The shortcomings of the book of the Disclosure and Explanation.

**The importance of the book and its scholarly value:**

The book of the Disclosure and Explanation on the Interpretation of the Qur'ān by Imām Athaʿlabiyy is of a great value and significance. It is considered one of the books of Tafsīr of high value.

I will try to uncover the significance of this book of Tafsīr and explain the high value of this blessed tome via mentioning the opinions of the scholars who praised this book and through spotting the light on the advantages and characteristics of it. I will clarify the positive effect of this book on scholars of the future who benefited a lot from it. We only rely on Allah and seek His support.

**Muslim scholars praising this book:**

The Muslim scholars praising this book is clear evidence that shows its significance and high value. Those prominent scholars wouldn't have extensively praised this book just as a matter of courtesy. Praising something without knowing the details is unlike praising something that you have

known and studied well. This praise is a strong indication which proves that this book is of high significance and value. For example, Imām Alwāḥidī, the well-known student of Imām Athaʿlabiyy who praised the book of Disclosure and Explanation. Alwāḥidī was a close student of his sheikh, Athaʿlabiyy, he studied his Tafsīr with him and kept on learning the knowledge mentioned in it until he became well-versed and praised the book of Tafsīr based on his strong knowledge when he was talking about his sheikh, Athaʿlabiyy: "One of his books is the book of the Disclosure and Explanation on the interpretation of the Qur'ān which was distributed to people living in valleys and rough terrain, loaded ships moved it across the seas and reached distant places on the planet Earth as the poet said: 'It travelled with the sun to all places … and reached everywhere like winds, lands, and seas'. The whole nation of Muslims from different backgrounds expressed their appreciation of the unprecedented high value of this book."

ʿAbd Al-Ghāfir Al-Fārisī was originally from the same country of Athaʿlabiyy who stated in his book The history of Nishapur: "The author who organized amazing compilations such as the interpretation of the Qur'ān which covered a unique content like meanings, indications, quotes of well-versed scholars, and the rules of vowel marks and Qirā'āt as well as the book of Newly-weds and stories and other books which do not need to be mentioned for being widely well-known."

Abū Alʿabbās ibn Khalikān via Athaʿlabiyy said: "Athaʿlabiyy compiled the grand Tafsīr which surpassed other books of Tafsīr."

These quotes prove that this book of Tafsīr is of high value to the Muslim scholars.

### The advantages of this Tafsīr.

This book of Tafsīr is well-known for amazing and great characteristics which led Muslim scholars to praise it and benefit from it.

Here are some of the qualities of this Tafsīr:

1. Relying on the interpretation of the Qur'ān by the Qur'ān which is the best method to interpret the Book of Allah, the Almighty.
2. Relying on the interpretation of the Qur'ān by the blessed Sunnah of the Prophet (PBUH) which explains the rulings and teachings of the Qur'ān.

This type of Tafsīr included a great number of Ḥadīths to interpret the Qur'ān.

3. This book of Tafsīr included a great number of quotes attributed to the Prophet's companions (may Allah be pleased with them) who were more knowledgeable of the Book of Allah after the death of the Messenger of Allah (PBUH) as they learned the interpretation of the Qur'ān from the Messenger of Allah (PBUH).
4. This book of Tafsīr included a great number of quotes attributed to 'Attābi'īn (may Allah grant them mercy) who learned the interpretation of the Qur'ān from the Prophet's companions (may Allah be pleased with them).

Atha'labiyy narrated the Tafsīr of 'Attābi'īn based on his own chain of narration all the way to the narrator in the introduction of his book and within the content of his book, too.

5. He also included the quotes attributed to the followers of 'Attābi'īn and those who came after them as well as the great Imāms of Tafsīr. This great number of quotes attributed to the companions, 'Attābi'īn, and the followers of 'Attābi'īn etc. is one of the unique characteristics of this book among other books of Tafsīr. He compiled many quotes that his book turned to become an encyclopedia of Tafsīr via narrations. Atha'labiyy's narrations are mostly quoted by others, therefore those who came after him relied on him with regards to this field of expertise.
6. This book of Tafsīr included so many Qirā'āt of the Glorious Qur'ān which are not rarely mentioned extensively in other books of Tafsīr. Many of the interpreters of the Qur'ān who came after him relied on his book of Tafsīr with regards to this point.
7. One of the most unique characteristics of the book of the Disclosure and Explanation is that it is one of the books which narrate along with chains of narration ('isnād). Atha'labiyy, the author of the book, narrates these narrations through his own chains of narration via his own teachers all the way to the narrator. He didn't just narrate Ḥadīths of the Prophet (PBUH). He also narrated the quotes attributed to the Prophet's companions, 'Attābi'īn, and those who followed them. He also narrated

the quotes of some interpreters of the Qur'ān as well as some lines of poetry through his own 'isnād.

These characteristics aren't shared by most interpreters of the Qur'ān. Even those who had this characteristic never narrated something close to the book of the Disclosure and Explanation.

8. The book of the Disclosure and Explanation is an important reference of the narrations of the circumstances of revelation ('Asbāb Annuzūl) as it included a great number of these narrations which led the authors of similar books to rely on this book in this regard. The first and foremost person who relied on this book was Atha'labiyy's student, Alwāḥidiyy then Alḥāfiẓ, Ibn Ḥajar, etc.
9. This book included a great number of topics related to Qur'ānic sciences ('ulūm Al-Qur'ān).
10. He relied on Arabic language and all fields of knowledge related to it, such as grammar, Arabic morphology, Balāghah, literature, and poetry to interpret the Qur'ān. He quoted the opinions of linguists and topics of linguistics as well as extensively quoting poetry.
11. He covered the topics of jurisprudence and quoted the schools of jurisprudents and the evidence which they based their opinions on.
12. One of the unique characteristics of this book is the preservation of lost books. Atha'labiyy attributed these books to the authors and narrated them with 'isnād (chains of narration) all the way to the authors. This book of Tafsīr turned to be one of the sources which is considered a record of these lost books.
13. This book contained both the narrations and the knowledge of the science of Ḥadīth with regards to Tafsīr. It also contained the interpretation of the Qur'ān by the Qur'ān, Sunnah, and opinions of the companions (Al-Ma'thūr) as well as the Tafsīr with 'Arra'ī' (The process of deriving the laws of the Sharī 'ah from its sources).
14. The method of the author was neat and his interpretation style was very good. He was organized when he interpreted the verses of the Qur'ān with regards to topics, opinions, Qirā'āt, etc.

15. The book relied on many books as sources for this book, which were unique and diverse. This point enriched the value of the scholarly content of this book.
16. The book surpassed many other books of Tafsīr and many books of Tafsīr which came after it relied on it. The contemporary scholars like Alwāḥidiyy benefited from it and the positive impact of it influenced most of the books of Tafsīr which came centuries after him. This fact proves that this book is unique and distinct.

**The third issue: the scholars paid close attention to the significance and benefits of this book:**

The book of the Disclosure and Explanation is of high value as it was held in high regard by the scholars who paid close attention to its significance and benefits. Some of the scholars narrated this book of Tafsīr all the way to the author, while others quoted some parts of it, summarized it, added a footnote to it, merged it with another piece of writing, copied it, travelled to learn from a scholar, and others also memorized it.

All of this proves that this book is important and influential on other books which were written afterwards. This importance is clear because the scholars paid close attention to it and benefited from it, too. If the scholars hadn't known the significance and high value of this book, they wouldn't have paid so much close attention to it as follows:

**The narration of the book:**

The scholars narrated the book of the Disclosure and Explanation with an unbroken chain of narration all the way to the author, Abī 'Isḥāq Athaʿlabiyy like his student, Alwāḥidiyy, Albaghawiyy, Ibn Khar Al'isbīliyy, Ibn Al'athīr, Alḥāfiẓ Ibn Ḥajar, etc. All this was mentioned in detail when we covered the topic of attributing the book to the author. This narration of the Tafsīr proves that the scholars paid close attention to it and benefited from it, which stemmed from knowing that it is a book of high importance and value.

**The scholars paid close attention to narrating and quoting parts of it:**

This book of Tafsīr had a strong impact on the books which were written afterwards. The high value and significance of the Disclosure and Explanation as well as the variety of topics and the coverage of different fields

of knowledge in an early time of Islamic history led to becoming an accessible and precious source of great knowledge for the scholars and compilers who came afterwards.

Some of them directly narrated the book from the author and in other many times they quoted parts of it. This book became a primary source for many books which were written afterwards.

The benefit of this valuable book wasn't limited to the interpreters of the Qur'ān because other scholars and specialists in different fields of knowledge benefited from it, too.

This proves that this book of Tafīr is comprehensible and covers a variety of felids of knowledge and specialties.

I will not be able to mention all the ones who narrated, quoted, or benefited from this book due to the great number of those who did so. It is sufficient to mention some examples of the ones which I was able to know about: here are some of the scholars who benefited and quoted parts of the book of The Disclosure and Explanation:

a- **Imām Abū Alḥassan Alwāḥidiyy (died in the year 468 after migration of the Prophet to Madīnah). He is the student of the author:**

Alwāḥidiyy extensively relied on the Tafsīr of his Sheikh and benefited from him in writing his three books of Tafsīr: The easy Tafsīr (Albasīṭ), the Tafsīr of average size (Alwasīṭ), and the concise Tafsīr (Alwajīz), as well as the book of 'Asbāb Annuzūl.

The benefit of Alwāḥidiyy from Atha'labiyy was clearly shown in two aspects:

- The narration with 'isnād via Atha'labiyy.
- Quoting from his Tafsīr.

Alwāḥidiyy narrated a great number of narrations via his Sheikh, Atha'labiyy through his own chain of narration like his books Albasīṭ, Alwasīṭ, and 'Asbāb Annuzūl which Alwāḥidiyy quoted from Atha'labiyy: The opinions of Salaf on the interpretation of the Qur'ān like the quotes of Ibn 'Abbās (may Allah be pleased with him and his father), Mujāhid, Qatādah, Alḥassan Albaṣriyy, Muḥammad ibn Ka'b Alquraẓiyy, Arrabī' ibn Anas,

Aḍaḥāk, Abī Rawq, Muqātil, Alkalbiyy… (may Allah grant mercy to all of them).

Alwāḥidiyy also narrated Athaʿlabiyy's interpretation of the verses and his opinions along with his views on linguistic and grammatical topics.

Despite Alwāḥidiyy's many narrations which were copied word for word from Athaʿlabiyy's book of the Disclosure and Explanation, he rarely attributed these quotes to him.

He also extensively quoted from the Disclosure and Explanation in his books.

b- **Imām Albaghawiyy (died in the year 516 after the migration of the Prophet to Madīnah). The Tafsīr of the clear signs of revelation:**

It is a summary of the Disclosure and explanation as will be shown later.

Albaghawiyy narrated most of the narrations of Athaʿlabiyy in the book of the Disclosure and explanation through his student, Abī Saʿīd Ashurayḥiyy Alkhawārizmiyy based on the declaration of Albaghawiyy himself in the introduction of his Tafsīr. He narrated those chains of narration in his introduction which were clearly mentioned when we covered the topic of attributing the book to the author.

c- **Abū Ḥayyān in his book** Albaḥr Almuḥīṭ **(the encompassing sea):**

The book of the Disclosure and Explanation is considered one of, if not the most all-inclusive books of Tafsīr which quoted the opinions of the interpreters among the Prophet's companions, 'Attābiʿīn, and those who followed their path.

Abū Ḥayyān Al'andalusiyy was fully aware of the uniqueness of this book of Tafsīr, therefore he relied on the Disclosure and Explanation to quote the opinions of the interpreters of Qur'ān in his book Albaḥr Almuḥīṭ (The encompassing sea).

Through close analysis of the Disclosure and Explanation, I have noticed that Abā Ḥayyān is the most scholar who quoted the opinions of the interpreters of the Qur'ān from Athaʿlabiyy that he surpassed Albaghawiyy whose book of Tafsīr is considered a summary of the Disclosure and Explanation.

Ibn Ḥayyān's extensive quotation of Athaʿlabiyy's book is unmatched in other books of Tafsīr based on my own research.

For example:

The opinions of the great interpreters of the Qur'ān among the Salaf on the meaning of 'Alʿālamīn' in the verse: "All praise is for Allah—Lord of all worlds".

The opinions on the meaning of:

{'Alif lām Mīm}.

The word 'muṭaharrah' in the verse: "They will have pure spouses".

The word 'assalwā'.

The word 'qarīah' in the verse: "And ‹remember› when We said, "Enter this city".

The word 'ḥajar' in the verse: "We said, "Strike the rock with your staff."

The word 'aṣābi'īn'.

The verse: "But no! Whoever submits themselves to Allah".

The word 'kalimāt' in the verse: "‹Remember› when Abraham was tested by his Lord with ‹certain› commandments".

The word 'fa'atamahun'.

The verse: "the standing-place of Abraham as a site of prayer".

The verse: "And who would reject the faith of Abraham except a fool!".

The word 'ḥanīf' in the verse: "Say, ‹O Prophet,› "No! We follow the faith of Abraham, the upright".

The word ''ikhlāṣ'.

The verse: "do not follow Satan's footsteps".

Imām Abū Ḥayyān mostly doesn't attribute these quotes to Athaʿlabiyy. For example, when he interpreted the verse: "and raised the mountain above you", he said: "Athaʿlabiyy mentioned that the mountain was above their head by a distance equal to an average height of a man". Abū Ḥayyān didn't just quote the opinions of the interpreters of the Qur'ān but he also quoted the Qirā'āt and other topics from Athaʿlabiyy.

d- **Imām Abū ʻAbdullah Alqurṭubiyy (died in the year 671 after the migration of Prophet Muḥammad to Madīnah). The Tafsīr of** Aljāmiʻ liaḥkām Al-Qur'ān **(The General Rulings of the Qur'ān):**

He was one of the scholars who extensively quoted from Athaʻlabiyy. The book of the Disclosure and Explanation is one of the major sources that Alqurṭubiyy relied on in his book of Tafsīr.

e- **Jalāl Adīn Asuīūṭiyy (died in the year 911 after the migration of Prophet Muḥammad to Madīnah). His two books are** the Scattered Pearls of the Interpretation of the Qur'ān with Alma'thūr **and** the authentic narrations of the circumstances of revelation**:**

The Disclosure and Explanation is considered one of the major sources which he relied on to write his two books of Tafsīr. Asuīūṭiyy clearly attributed the narrations which he quoted to Athaʻlabiyy.

f- **Jamāl Adīn Azzayʻaliyy (died in the year 762 after the migration of Prophet Muḥammad to Madīnah). His book the authentication of the Ḥadīths and narrations in the book of Tafsīr of Alkashāf by Azzamakhshariyy:**

Azzayʻaliyy relied on Athaʻlabiyy in many places of his book to authenticate the Ḥadīths and narrations which Azzamakhshariyy mentioned in his book of Tafsīr. Some of these Ḥadīths and narrations are not attributed to anyone except Athaʻlabiyy. This also proves that Azzamakhshariyy relied on the Disclosure and Explanation in his book Alkashāf.

g- **Alḥāfiẓ, Ibn Ḥajar Alʻasqalāniyy (died in the year 773 after the migration of Prophet Muḥammad to Madīnah). His book of the circumstances of revelation:**

Ibn Ḥajar relied on Alwāḥidiyy in the book of 'Asbāb Annuzūl then he discovered that Alwāḥidiyy relied on his Sheikh, Athaʻlabiyy. He started to directly quote Athaʻlabiyy and his other sources starting from the verse 215 of Sūrat Al-Baqarah. Ibn Ḥajar quoted the Disclosure and Explanation 129 times: 55 times from Al-Baqarah, 53 times from 'Āl ʻimrān, and 21 from An-Nisā',

h- **Ibn Juzay Alkalbiyy (died in the year 773 after the migration of Prophet Muḥammad to Madīnah). His book is** the Simplification of the Sciences of Circumstances of Revelation**.**

i- **‘Abd Ar-Ra’ūf Almanāwiyy (died in the year 1031 after the migration of Prophet Muḥammad to Madīnah). His book is the Support of Allah to authenticate the Ḥadīths of the Judge, Albayḍāwiyy.**

j- **Ashawkāniyy (died in the year 773 after the migration of Prophet Muḥammad to Madīnah). His book of Tafsīr Fatḥ Alqadīr.**

There are other interpreters of the Qur’ān who didn’t directly attribute their quotes to Atha‘labiyy but the close analysis of the Disclosure and Explanation shows that those interpreters benefited from the Tafsīr of Atha‘labiyy. They benefited from the Ḥadīths, narrations, and other issues which are mentioned in the Tafsīr of Atha‘labiyy like the interpretation of verses and linguistic topics, etc. It is not possible here to mention all the ones who quoted and benefited from Atha‘labiyy. What we mentioned was enough as clear evidence for the importance of this book.

The benefit of the Disclosure and Explanation isn’t limited to the authors of Tafsīr and Qur’ānic sciences. There are ones who wrote books about topics unrelated to the interpretation of the Qur’ān and Qur’ānic sciences like the books of Ḥadīth, the explanations of Ḥadīth, the authentication of Ḥadīths, the biographies, the places and countries, asceticism and Islamic advice, etc. Atha‘labiyy’s book was an important source for all of these books.

Here are some examples of these books:

1. Fatḥ Al-Bārī, the explanation of Ṣaḥīḥ Al-Bukhāriyy by Ibn Ḥajar.
2. At-Tawḍīḥ, the explanation of Aljāmi‘ Aṣ-Ṣaḥīḥ by Ibn Almulaqan.
3. ‘Umdat Alqāri’, the explanation of Ṣaḥīḥ Al-Bukhāriyy by Badr Addīn Al‘aynī.
4. Tanwīr Alḥawālik, the explanation of Muwaṭa’ Mālik by Assuīūṭiyy.
5. Naṣb Arrāyah of Aḥādīth Alhidāyah by Azzay‘aliyy.
6. At-Talkhīṣ Alḥabīr by Ibn Ḥajar.
7. Al-’iṣābah fī ’Asmā’ Aṣaḥābah by Ibn Ḥajar.
8. Lisān Almīzān by Ibn Ḥajar.
9. Al-’ansāb by Asam‘āniyy.
10. The Atlas of countries.
11. At-Tawābīn by Ibn Qudāmah.
12. Sharḥ Shawāhid Almughniyy by Assuīūṭiyy.

**Paying close attention to the book by summarizing it:**

One of the clearest points that shows how much attention was paid to the Tafsīr of the Disclosure and Explanation by the Muslim scholars was summarizing and scrutinizing it.

Here are some examples of these scholars:

a- Imām Abū Muḥammad Alḥusayn ibn Masʻūd Albaghawiyy (died in the year 516 after the migration of Prophet Muḥammad to Madīnah) in his book of Tafsīr Maʻālim At-Tanzīl (The signs of revelation).

Shaykh Al-Islām ibn Taymīah said: "Albaghawiyy is a summary of Athaʻlabiyy's Tafsīr".

Albaghawiyy mentioned in the introduction of his Tafsīr that most of the quotes attributed to Ibn ʻAbbās and the great scholars of the first three generations (Salaf) were narrated through Abī Saʻīd Ashurayḥiyy via his teacher, Athaʻlabiyy.

The one who compares between parts of the two books of Tafsīr will fully notice that Albaghawiyy is a summary of the Disclosure and Explanation that some statements are copied word for word from Athaʻlabiyy. This is not limited to the quotes of Ibn ʻAbbās (may Allah be pleased with him and his father) and the great scholars of Salaf according to what Albghawiyy mentioned in his introduction. It also includes Athaʻlabiyy's interpretation of the words mentioned in the verses and other topics, too. We can also find some differences between the two books of Tafsīr as follows:

1. Albaghawiyy removed some sources which Athaʻlabiyy mentioned in the introduction of his book of Tafsīr.
2. Albaghawiyy chose some chains of narration of the Qirā'āt which are not mentioned in Athaʻlabiyy's introduction.
3. Albaghawiyy mentioned different Ḥadīths about the qualities of the Qur'ān (Faḍā'il Al-Qur'ān) which Athaʻlabiyy didn't mention.
4. Shaykh Al-Islām Ibn Taymīah stated that Albaghawiyy avoided fabricated Ḥadīths and religious innovations. Ibn Taymīah was asked about the closest book of Tafsīr to the Book of Allah and the Sunnah among the Tafsīrs of Alqurṭubiyy, Albaghawiyy, and Azzamakhshariyy, etc. He replied: "Albaghawiyy is the best one with regards to avoiding

innovation and weak Ḥadīths but it is a summary of Athaʿlabiyy's book of Tafsīr without the fabricated Ḥadīths, made-up religious matters and other things which he didn't quote." He also said: "Albaghawiyy is a summary of Athaʿlabiyy's Tafsīr but he protected his book of tafsīr from the fabricated Ḥadīths and deviant opinions."

Did Albaghawiyy really protect his book from every fabricated Ḥadīths and deviant opinions?

Albaghawiyy repeatedly tried to avoid the fabricated and renounced Ḥadīths in his book of Tafsīr, especially what Athaʿlabiyy narrated about the special qualities of the Sūrahs in the introduction of every interpretation of each Sūrah. He also got rid of many Ḥadīths which Athaʿlabiyy narrated through the Shiites when he interpreted the verse: "Your only guardians are Allah, His Messenger" and "Allah only intends to keep ‹the causes of› evil away from you and purify you completely, O members of the ‹Prophet's› family!". What Albaghawiyy did was praiseworthy indeed.

Albaghawiyy also quoted the stories narrated by the Israelites like Athaʿlabiyy. Albaghawiyy's Tafsīr included many narrations of the Israelites like the story of Hārūt and Mārūt as well as the story of the People of the Cave.

One of the fabricated narrations which he quoted was mentioned when he interpreted the verse: "who establish prayer and pay alms-tax with humility". Albaghawiyy said: "This verse is referring to ʿAliyy ibn Abī Ṭālib (may Allah be pleased with him) who gave his ring to a poor person who passed by him while he was in a state of rukūʿ."

Ibn Taymīah stated that this Ḥadīth is fabricated according to the consensus of the Muslim scholars.

Therefore, Sheikh Muḥammad Abū Shahbah (may Allah grant him mercy) commented on Ibn Taymīah's opinion about Albaghawiyy's protection of his book of Tafsīr from fabricated Ḥadīths and innovations as follows: "The avoidance of deviant opinions is correct but I would only agree with Shaykh Al-Islām if he meant the long fabricated Ḥadīth on the special qualities of the Sūrahs of the Qur'ān as it is clear that Albaghawiyy mentioned many fabricated Ḥadīths and stories attributed to the Israelites. You may say: 'He quoted less fabricated Ḥadīths and Jewish stories than Athaʿlabiyy's Tafsīr".

Imām Albaghawiyy is like other many interpreters of the Qur'ān who quoted Jewish stories and weak Ḥadīths. He didn't follow the same methodology of the scholars of Ḥadīth despite being a prominent scholar of Ḥadīth himself. He considered the Disclosure and Explanation one of the main sources of his book of Tafsīr as he summarized, scrutinized, and added to it.

Albaghawiyy's summary of Athaʿlabiyy's Tafsīr shows the importance of this Tafsīr which he considered one of the main sources of his book. He tried to make some adjustments to the Disclosure and Explanation to some extent but the content of his book of Tafsīr was mostly still taken from Athaʿlabiyy's book. This shows the scholarly value and significance of the Disclosure and Explanation.

b- Imām Albaghawiyy wasn't the only one who summarized the Disclosure and Explanation. Ibn Abī Randaqah, Muḥammad ibn Alwalīd ibn Muḥammad Alqurashiyy Aṭurṭūshiyy (died in the year 520 after the migration of Prophet Muḥammad to Madīnah). His book is the Summary of the Disclosure and Explanation on the Interpretation of the Qur'ān by Athaʿlabiyy. This was narrated by Ibn Khayr Al'ishbīliyy in the index of the books narrated via his own Sheikhs. He narrated it through his Sheikh, Ibn Alʿarabiyy. This summary exists as a manuscript.

c- Abū Muḥammad Bahzād ibn ʿAliyy also summarized it as the Summary of the Disclosure and Explanation on the Interpretation of the Qur'ān which also exists as a manuscript.

d- There is another summary entitled the Summary of the Disclosure and Explanation on the Interpretation of the Qur'ān which exists as a manuscript but its author is unknown.

5. **Paying close attention to it by adding footnotes:**

ʿAbd Al-Qādir ibn Abī Alqāsim ibn ʿAbdullah Alḥusayniyy Alʿirāqiyy (died in the year 1288 after the migration of the Prophet to Madīnah). He added a footnote to it which is called the Footnotes of the Disclosure and Explanation by Athaʿlabiyy. This also exists as a manuscript.

6. **Paying close attention to the book by quoting from it along with other books:**

The efforts exerted by Muslim scholars to pay close attention to this book weren't limited to quotation, narration, summarization, etc. They also quoted this book along with other books like Abū Asa'ādāt, Ibn Al'atīr in his book Fairness with regards to Alkashf and Alkashāf which copied from the Tafsīr of Atha'labiyy and Azzamakhshariyy according to Ibn Khalikān.

7. **Travelling to listen directly to this Tafsīr:**

The importance and high value of the Disclosure and Explanation encouraged Muslim scholars to travel to listen directly to it like Imām Abū Sa'd Assam'āniyy and his companion Abū Alḥassan Almurādiyy who both travelled to listen to this Tafsīr. Assam'āniyy stated the following in his book Al'ansāb (Genealogy) when he covered the biography of his companion and friend, Abī Alḥassan Almurādiyy: "We travelled together to Nuqān in Ṭūs to listen directly to the Book of Tafsīr of Abī 'Isḥāq Atha'ālibiyy."

8. **Paying close attention to memorizing it:**

Muslim scholars paid very close attention to this book that some of them memorized it like Abī Muḥammad ibn 'Abbās Alkhuārizmiyy Al'abbāsiyy. Assubkiyy mentioned him in Tabaqāt Ashāfi'īah (Biographical literature of Ashāfi'īah) and he mentioned that his son stated in his book the History of Khwarazm that his father memorized the Tafsīr of Atha'labiyy. He said: "He memorized the whole Tafsīr of Atha'labiyy. When someone asked him in his lessons about ten different verses of the Qur'ān, he was able to mention the interpretation of them all according to the opinions of different Interpreters of the Qur'ān without making any mistake." Alkhuārizmiyy used to memorize many other books; he was able to remember all of them based on the narrations which stated that about him.

9. **The book was copied in great numbers:**

One of the clearest points which show the importance of this book and the very close attention which Muslim scholars and Muslim students of knowledge paid to it, is the multitude of handwritten copies of this book. It is very rare to find a library or one of the archives of the manuscripts which doesn't include a handwritten copy or parts of this book of Tafsīr. This is very clear to the ones who look into the indexes of manuscripts and the ones who read the great number of manuscripts of this book. All of this shows the

importance of this book and the very close attention which Muslim scholars paid to it.

**The fourth topic: the critiques of the Disclosure and Explanation and the analysis of these critiques:**

After I have spotted the light on the importance and high scholarly value of the Disclosure and Explanation, I will conclude this topic with the mention of the critiques of this book of Tafsīr which I have noticed during my close investigation of a part of this book as well as the opinions of Muslim scholars who critiqued this book, too. I will cover all of these points to discuss and refute them to approve or disapprove these critiques which targeted Athaʿlabiyy.

1. **The narration of fabricated and unauthentic Ḥadīths:**

The scholars critiqued Athaʿlabiyy regarding this fact like Ibn Aljawziyy (may Allah grant him mercy) who commented on the Disclosure and Explanation as follows: "Nothing in this book deserves critique except the unauthentic Ḥadīths which are of the lowest level of weakness, especially the narrations which he mentioned in the beginning of each Sūrah."

Shaykh Al-Islām Ibn Taymīah (may Allah grant him mercy) was one of the scholars who extensively expressed his opinion on Athaʿlabiyy and his book of Tafsīr. He said: "The scholars of Ḥadīths unanimously agree that Athaʿlabiyy narrated a number of fabricated Ḥadīths like the ones which he mentioned in the beginning of each Sūrah. Therefore, he may be considered someone who cannot separate the wheat from the chaff." He also said: "Athaʿlabiyy was a religious and good person but he couldn't separate the wheat from the chaff. He used to copy all sound, unsound, and fabricated narrations found in the books of Tafsīr."

Alkattāniyy in his book the laughable message (Arrasā'il Almustaṭriffah) commented on Alwāḥidiyy, the student of Athaʿlabiyy. He said: "He and his teacher, Athaʿlabiyy had no knowledge of Ḥadīth. They both, especially Athaʿlabiyy mentioned fabricated Ḥadīths and invalid stories."

There is no doubt that Athaʿlabiyy (may Allah grant him mercy) made a mistake when he narrated the fabricated Ḥadīths in the beginning of each Sūrah to cover the special qualities of Sūrahs as well as other fabricated narrations.

Athaʿlabiyy made a mistake when he included these narrations in his book of Tafsīr, especially the fabricated Ḥadīths which were made up by the Shiites about ʿAliyy (may Allah be pleased with him).

Therefore, Shaykh Al-Islām Ibn Taymīah mentioned Athaʿlabiyy and his book of Tafsīr a lot in his great book the Path of the Prophetic Sunnah to Refute the Shiites and Deniers of destiny. This book was a refutation of the Rāfidiyy (the one who rejects the righteousness of the Prophet's companions), Yūsuf ibn Almuṭahir Alḥilliyy who relied on the narrations mentioned by Athaʿlabiyy in the Disclosure and Explanation in his book the Path of Dignity. Shaykh Al-Islām mentioned the pros of Athaʿlabiyy's Tafsīr and warned against the fabrications mentioned in it for people not to be deceived by this Rāfiḍiyy.

Shaykh Al-Islām also said: "The scholars of Ḥadīth unanimously agree that it is not permissible to rely on a narration that is narrated by the likes of Athaʿlabiyy, Annaqāsh, Alwāḥidiyy, and other interpreters of the Qur'ān. They narrate many fabricated and weak Ḥadīths."

The PhD holder, Muḥammad Ḥusayn Adhahabiyy said about Athaʿlabiyy: "He was unaware of many Ḥadīths fabricated by the Shiites. He mentioned all these Ḥadīths without alluding to the fabrication and invalidity of them. This proves that Athaʿlabiyy had no knowledge of soundness and unsoundness of Ḥadīths."

We can give the benefit of the doubt to Athaʿlabiyy and alleviate his responsibility as follows: this methodology was also followed by other interpreters of the Qur'ān and some scholars of Ḥadīths who consider the narrations of fabricated Ḥadīths coupled with 'isnād to be based on the following rule: the one who gives you the 'isnād, have referred you to the source and delegated you to carry the burden of the authentication of the Ḥadīth.

The great Imām and Ḥāfiẓ, Abū Alqāsim Aṭabarāniyy, the author of the books of Ḥadīths (Almaʿājim) and other books is also critiqued like Abū 'Isḥāq Athaʿlabiyy. Alḥāfiẓ Ibn Ḥajar strongly and clearly defended him as he said about Aṭabarāniyy: ""Ismāʿīl ibn Muḥammad ibn Alfaḍl Attaymiyy critiqued him and criticized his narrations which were narrated by singular narrators who differed from other narrators (Al'afrād) which were severely renounced

as well as the fabricated Ḥadīths which include some narrations that attack a great number of early righteous people like the Prophet's companions and other Muslims. But Aṭabarāniyy isn't the only one who followed this methodology. Most of the scholars of Ḥadīth in the early times since the year 200 considered the mention of a Ḥadīth coupled with its 'isnād enough to deserve no criticism.

This applies to the scholars of Ḥadīths who delve into the chains of narration and distinguish between the trustworthy and weak narrators as well as the soundness and unsoundness of narrations. This is more expected to be done by the interpreters of the Qur'ān who are less knowledgeable of this field of knowledge. Alḥāfiẓ Al'irāqiyy commented on the fabricated Ḥadīth of 'Ubay about the special qualities of the Sūrahs of the Qur'ān which is one of the widely criticized narrations. He said: "The one who narrates the Ḥadīth of 'Ubay which is mentioned by Alwāḥidiyy, Atha'labiyy, Azamkhshariyy, etc. is mistaken but the one who mentions the 'isnād like Atha'labiyy and Alwāḥidiyy is more justified to do so because he made it possible for the reader to look for the soundness of the chain of narrators. But it is still impermissible to avoid the clarification of such point."

**Note**: Some of the scholars stated that Atha'labiyy mentioned the fabricated and invalid Ḥadīths because he was unaware of the soundness and unsoundness of these narrations. Abū Alfaraj Ibn Aljawziyy commented on the fabricated Ḥadīth of 'Ubay on the special qualities of the Sūrahs of the Qur'ān as follows: "This Ḥadīth was mentioned many times by Abū 'Isḥāq Atha'labiyy in his book of Tafsīr… and Abū Alḥassan Alwāḥidiyy followed suit, too. I am not surprised because both of them are not specialized in Ḥadīth."

**The fact**: Atha'labiyy (may Allah grant him mercy) was a Ḥāfiẓ (A scholar of high level of Ḥādīth) and a narrator of chains of narrations. He used to narrate the Ḥadīths, narrations, quotes, and poetry through his own chains of narration. Nevertheless, it is not easy to claim that Abā 'Isḥāq was extensively scrutinizing the chains of narration and widely analyzing the status of the narrators. Nor was he well-versed in this field of knowledge.

This doesn't mean that Atha'labiyy (may Allah grant him mercy) was ignorant of this field of knowledge nor does this mean that he cannot know the difference between sound and unsound narrations. This is unlikely because his book of Tafsīr includes his criticism of some narrators and opinions on some weak Ḥadīths. For example, he critiqued the Ḥadīth narrated by 'Abdullah ibn Shaddād ibn Alhād via Jābir ibn 'Abdullah which is attributed (marfū') to the Messenger of Allah (PBUH): "The recitation of the Qur'ān by the Imām is sufficient for the one who prays behind him". And the Hadīth narrated by Jābir Alju'fiyy via Abī Azzubayr via Jābir as a marfū' Ḥadīth: "The one who prays behind an Imām doesn't have to recite Qur'ān because the Imām's recitation of the Qur'ān is sufficient for him."

Abū 'Isḥāq said: "The Hadīth of 'Abdullah ibn Shaddād is 'mursal' (a Ḥadīth where the chain only goes up to a companion of the Prophet's companion). It is narrated by Shu'bah, Athawriyy, Zā'idah ibn 'Uyaynah, Abū 'Awānah, 'Isrā'īl, Qays, Jarīr, Abū Al'aḥwaṣ directly attributed to the Messenger of Allah (PBUH). The mursal Ḥadīth is unreliable. Alwālīd ibn Ḥammād and Abū Alḥassan are unknown people who were both narrators of the Ḥadīth. What Jābir Alju'fiyy narrated is invalid. Zā'idah said: 'Jābir is a liar'. Abū Ḥudhayfah said: 'I have never seen someone who lies more than Jābir'. Ibn 'Uyayanah said: 'Jābir believed in the return of Almahdiyy (Arraj'ah)'. Shu'bah said: 'Jābir said to me: 'I visited Muḥammad ibn 'Aliyy who gave me something to drink then I was able to memorize twenty thousand Ḥadīths'. All scholars of Ḥadīth do not accept his narrations'"

This shows that Atha'labiyy critiqued some narrations, therefore it is difficult to claim that he couldn't know the difference between sound and sound Ḥadīths. It is more likely that he mentioned fabricated Ḥadīths and other narrations of this type because he coupled them all with 'Isnād like other scholars of Ḥadīth such as Aṭabarāniyy. And Allah knows best.

2. **He mentioned narrations of the Israelites extensively:**

It is well known that Atha'labiyy mentioned the narrations of the Israelites extensively in his book of Tafsīr, the Disclosure and Explanation. This is one of the clear characteristics of this book.

Shaykh Al-Islām Ibn Taymīah said: "Athaʿlabiyy, Alwāḥidiyy and others like them usually narrate what others narrated without mostly knowing the difference between the soundness and unsoundness of them. They also narrate the stories of the Israelites which are clearly fabricated. They just only narrate and quote what others narrated. Most of these narrations are fabricated but they mostly do not give a verdict concerning the soundness and unsoundness of these narrations."

Athaʿlabiyy narrated the stories of the Israelites extensively in his book of Tafsīr. This is likely because he was an interpreter of the Qur'ān and a historian who is specialized in the narrations of the past. The evidence for this is his book 'Arā'is Almajālis about the stories of the Prophets. This book contained many stories of the Prophets (PBUT) and the conditions of the past nations according to Jewish narrations.

The PHD holder, Mr. Adhahabiyy said: "There is another unique characteristic of this book. It widely and extensively mentions the narrations of the Israelites without scrutinizing these stories nor warning against these narrations which are clearly imaginary. I have personally read stories narrated by the Israelites which were extremely bizarre."

Athaʿlabiyy was not the exception of the rule at all. He was doing like all books of Tafsīr which contained the narrations of the Israelites as I have explained when I covered the methodology of the author. Imām Abū Jaʿfar Aṭabariyy and Ibn Abī Ḥātim are two professional and insightful analyzers of soundness and unsoundness of narrations but they were on the top of the list of the interpreters of Qur'ān who mentioned the narrations of the Israelites.

Many of the narrations of the Israelites which Athaʿlabiyy mentioned were also mentioned by Ibn Jarīr Aṭabariyy, etc.

The stories of Hārūt and Mārūt, Adam and Eve and getting out of Jannah to settle on earth, and other stories were mostly mentioned by the interpreters of the Qur'ān who came before and after Athaʿlabiyy.

Albaghawiyy summarized the Disclosure and Explanation and some of the Muslim scholars stated that he protected his book from the mistakes of Athaʿlabiyy but he also narrated the narrations of the Israelites as well as fabricated Ḥadīths, etc.

PhD holder, Mr. Muḥammad Abū Shahbah said: "In brief, the books of Tafsīr, except a few, mostly contained fabricated narrations of the Israelites and invalid, fabricated Ḥadīths. The types of these books of Tafsīr are as follows: 1- the ones which only interpreted the Qur'ān by the Qur'ān or by the narrations. 2- the ones which mostly rely on the Qur'ān and the narrations. 3- The ones which are based on inference and opinions."

Athaʿlabiyy coupled the 'Isnād with many of these narrations of Israelites, which means that he did his part but he still had to warn against the narrations which included false claims which attacked the infallibility of the Prophets (PBUH), etc.

The great scholar, Alqāsimiyy in the introduction of his book of Tafsīr the Beauty of interpretation (Maḥāsin Ata'wīl) said: "Some of those who claim to be virtuous attacked the reputation of Imām Athaʿlabiyy (may Allah grant him mercy) because he narrated the stories of the Israelites. By Allah, these people turn a blind eye to the good qualities of scholars and just focus on unfounded criticism of the people of knowledge. He (may Allah grant him mercy) was just narrating what others narrated based on the chains of narration ('Isnād) attributed to the giant narrators. Why is he to blame for something which he didn't initiate, especially that he attributed these narrations to the narrators? We seek reguge with Allah against unfair treatment of righteous people of the past. I read a biography of high value in the book of history written by the Judge, Ibn Khallikān about Athaʿlabiyy, which I wanted to record here to highlight the high status of Athaʿlabiyy for the one who is ignorant of him to…"

Then he mentioned his biography in the Death of Noble People (Wafīāt Al'aʿīān), then he said: "It is clear that righteous people used to receive the unauthentic narrations to skim through them. It is our duty to expect that they had pure intentions and it is our obligation to refute the fabricated narrations without attacking their knowledge and reputation. Despite the fact of changing the scriptures, the Prophet's companions and those who came after them received the narrations of the Israelites and transmitted them to others. Some of them kept written pages of these narrations and also read some parts of it repeatedly after knowing that they included good news about the Prophet Muḥammad (PBUH)."

3. **He relied on some of the unauthentic narrations to interpret the Qur'ān:**

Atha'labiyy narrated the Tafsīr of Ibn 'Abbās through different chains of narration according to his own 'Isnād in the introduction of the Disclosure and Explanation.

He narrated the sound and unsound chains of narration of Ibn 'Abbās's Tafsīr. The unauthentic chain of narration was via Alkalbiyy via Abī Ṣāliḥ via Ibn 'Abbās. He narrated through Alkalbiyy according to different chains of narration like the chain of narration of Assudiyy Aṣaghīr via Alkalbiyy via Abī Ṣāliḥ via Ibn 'Abbās which is the chain of narration of lying according to the opinion of Asuīūṭiyy. Therefore, Ibn Jarīr, Ibn Abī Ḥātim and other interpreters of the Qur'ān avoided this chain of narration. Atha'labiyy should have avoided this chain of narration even if he coupled it with the 'Isnād.

Another unauthentic chain of narration of Ibn 'Abbās's Tafsīr which Atha'labiyy narrated was the one narrated by Mūsā ibn 'Abdurraḥmān Aṣan'āniyy via 'Abd Al-Malik ibn Jurayj via 'aṭā' ibn Abī Rabāḥ via Ibn 'Abbās.

Alḥāfiẓ ibn Ḥajar said: "One of the unauthentic books of Tafsīr due to the unauthentic narrators is the one which was compiled by Mūsā ibn 'Abdurraḥmān Athaqafiyy Aṣan'āniyy. He compiled what is equal to two volumes attributed to Ibn Jurayj via 'aṭā' via Ibn 'Abbās. Ibn Ḥibbān stated that this person called Mūsā is a fabricator of Ḥadīths. 'Abd Al-Ghaniyy ibn Sa'īd Athaqafiyy who is a weak narrator also narrated it via Mūsā."

Another unauthentic book of Tafsīr is the Tafsīr of Muqātil ibn Sulaymān which is narrated by Abū 'iṣmah Nūḥ ibn Abī Maryam, the fabricator of Hadīths who fabricated the Ḥadīth of the special qualities of the Sūrahs of the Qur'ān.

We can give Atha'labiyy an excuse based on the same response to the first point of critique. He narrated these narrations coupled with 'Isnād but he should have better avoided these narrations completely.

4. **He sometimes didn't mention the narrator of Ibn 'Abbās, etc.:**

I mentioned that Atha'labiyy narrated the quotes of Ibn 'Abbās through different chains of narration. Some of these narrations are accepted and others are unauthentic and invalid. Atha'labiyy mentioned many quotes attributed

to Ibn ʻAbbās without his own chain of narration in different places of his book of Tafsīr, because he had already mentioned his own chains of narration in the introduction of his book. He removed the whole chain of narration including the narrator of Ibn ʻAbbās. Therefore, the specific chain of narration of Ibn ʻAbbās is not clearly known to be among the sound or unsound ones. This cannot be known unless the chain of narration is uncovered, which is a very difficult thing to know the narrator of Ibn ʻAbbās.

5. **He compiled the trustworthy and weak narrators in the same story as he didn't distinguish between them:**

The verse: "Allah does not require of any soul more than what it can afford" {Al-Baqarah: 286}. Athaʻlabiyy said: "The narrators narrated that using different wordings. Some stated that when this verse was revealed, Abū Bakr, ʻUmar, ʻAbdurraḥmān ibn ʻAwf, Muʻādh ibn Jabal, and people of the ʾAnṣār got down on their knees and said: "By Allah, O Messenger of Allah, no verse was emotionally difficult to handle more than this verse…"

Athaʻlabiyy stated that this is the opinion of Ibn Masʻūd, Abī Hurayrah, ʻĀʾishah, Ibn ʻAbbās… then he mentioned people among ʾAtābiʻīn and the ones who came after them.

Alḥāfiẓ Ibn Ḥajar commented on that as follows: "This is one of the shortcomings of this book and others who followed his footsteps. They compiled the quotes narrated by the trustworthy people along with other untrustworthy narrators in the same story. The narration is mentioned based on the wordings of the liars or very weak narrators of a sound story. They added extra renounced and weak words like this story which included the names of companions as well as the words and context which only referred to some of them."

**Some contemporary scholars overly criticized Athaʻlabiyy and his book of Tafsīr:**

Some of the contemporary scholars harshly and generally criticized the Disclosure and Explanation by Athaʻlabiyy that some people may think that this book has nothing good inside it. For example, PhD holder, Mr. Muḥammad Husayn Adhahabiyy stated the following in his book At-Tafsīr and Al-Mufasirīn (The interpretation of the Qurʾān and the interpreters)

about Athaʿlabiyy: "He claimed that he didn't find any book which was written before him about Tafsīr that was all-inclusive, scrutinized, and reliable. We wish that his book was free of the shortcomings which he criticized in other books of Tafsīr. The scholars and laypeople would've not experienced Athaʿlabiyy's confusion and patchwork which filled his book."

We also wish that Athalabiyy had accomplished his own objective but we do not agree with Adhahabiyy that Athalabiyy's Tafsīr is filled with confusion and patchwork. This general verdict is an exaggeration because the book included many benefits of different fields of knowledge and specialties as I have shown when I covered the methodology of the author and the significance and high scholarly value of the book.

Mr. Adhahabiyy didn't give his verdict based on a complete knowledge of the book. He just read the incomplete copy published by Al-'Azhar. Therefore, he couldn't give an inclusive verdict about the book's value. The copy published by Al-'Azhar ends with the interpretation of Sūrat Al-Furqān. Mr. Adhahabiyy wrote about this fact in his own book.

Other contemporary scholars also criticized the book and belittled it, as well as their opinion of the lack of beneficial knowledge inside it.

**The fact** is that the many benefits and great value of this book shouldn't be thrown away based on a mistake which Athaʿlabiyy hasn't exclusively done. Most of the interpreters of the Qur'ān have done the same mistake but their books were published and people benefited a lot from them without receiving the same level of criticism and attack on Athaʿlabiyy's book of Tafsīr. Most of these interpreters copied, quoted, and benefited from Athaʿlabiyy's book. Athaʿlabiyy was also distinguished with the mention of 'Isnād unlike Azamakshariyy, Alqurṭubiyy, Abī Ḥayyān, etc.

Therefore, the quotes attributed to the early scholars who were close to the time of the book and its author included unhurried, objective analysis of the book unlike the quotes of some recent scholars who mostly generalize and give hasty verdicts.

'Abd Al-Ghāfir Alfārisiyy who was from Athaʿlabiyy's same country of origin said the following about Athaʿlabiyy and his book of Tafsīr, the Disclosure and Explanation: "The author of great books like the book of

Tafsīr which included many benefits of meanings, deep thoughts and facts as well as the dimensions of vowel marks (’iʿrāb) and Qirā’āt.”

Ibn Khallikān said the following about Athaʿlabiyy: “He compiled the large book of Tafsīr which surpassed other books of Tafsīr.”

What a beautiful answer which Shaykh Al-’Islām wrote as a response to a question about some of the books of Tafsīr. He replied and concluded his answer with precious words as follows: “All of these books can be criticized but it is a must to be fair and give a just verdict on the benefits and shortcomings.”

## The third chapter: The methodology of scrutiny, formatting, and description of the manuscripts.

There are two topics related to this methodology:

**The first topic**: the methodology of scrutiny and formatting.

There are two points related to this:

The first point: the methodology of scrutiny.

The second point: the methodology of formatting.

**The second topic**: the description of the manuscripts.

The first topic:

The methodology of scrutiny and formatting.

The first point: the methodology of scrutiny.

**A**- copying the manuscripts and comparing between them.

1. Copying the original copy according to the modern rules of calligraphy and handwriting after an accurate and deliberate reading.
2. Accurately comparing the original copy to other copies and writing the most important differences to avoid filling the footnotes without any benefit.
3. If needed, some parts of the other copies would be written in the text and would be referred to in the footnotes.
4. The mention of the comments and footnotes of the other copies.

5. The verses of the Glorious Qur'ān are placed between two decorated brackets ﴿ ﴾ along with the mention of the Sūrah and the number of the verse.
6. The numbering of the narrations of Ḥadīth, quotes attributed to the Prophet's companions, etc., Qirā'āt, and lines of poetry which have 'Isnād.
7. The number of the verse is written before the interpretation of it.

**B-** The authentication of the Ḥadīth and the quotes attributed to the Prophet's companions, etc. ('Āthār).

8. **The authentication of the Ḥadīths and 'Āthār**

a- An extensive authentication of the Ḥadīths by doing the following: the mention of the one who narrated the narration via the author or via his chain of narration, then the mention of the ones who agreed with the author, then the sheikhs of the author who agreed with him, etc. The sources of authentication are mentioned as follows: Al-Bukhāriyy, Muslim, the four authors of the books of Sunan, Adārimiyy, Imām Aḥmad, then the rest of them based on the chronological order of the authors.

b- When the Ḥadīth is in one of the two Ṣaḥīḥ books (Al-Bukhāriyy and Muslim), the name of the book, chapter, part, page, and number will only be mentioned and attributed to the six books of Ḥadīths. But when the Ḥadīth is not in one of the two Ṣaḥīḥ books, the authentication of the Ḥadīth will be covered extensively along with the mention of the opinions of scholars on the acceptance or rejection of the narration.

c- We will mostly not mention the different wordings of the same Ḥadīths which are Mutāba'āt (The same Ḥadīths which have different wordings or meanings that are narrated through the same companion) or Shawāhid (The same Ḥadīths which have different wordings or meanings that are narrated through two different companions). We will just use the words 'something like it, similar to it, or something that has the same meaning'.

## C- Investigating the chains of narration:

1. The mention of an extensive biography of the narrators in the chains of narration as follows:

- The full name, genealogy, nickname, country, and the difference of opinion on the class (Ṭabaqah) of the narrator in case the year of his death is unknown.
- When the narrator is agreed upon to be credible or weak, we will only mention the verdict of Alḥāfiẓ, Ibn Ḥajar in his book Taqrīb Atahzīb along with referring to some sources of an extensive biography of the narrator. But when the narrator is not agreed upon to be credible or not, we will try to mention all the opinions if they are few and some of the opinions will be chosen if they were many. We will start with the ones who praised the narrator then we will mention the ones who criticized him then we will mention the opinions of Adhahabiyy and Ibn Ḥajar respectively. The opinion of Ibn Ḥajar then Adhahabiyy then the rest of the scholars of Jarḥ and Ta'dīl (The process of scrutinizing the Ḥadīths and their narrators) will be taken into account. But if the opinions are different and we couldn't come up with the strongest opinion, we will say: 'couldn't be found'. If the name of the person is unidentified or identical to a name of another person, we will say: 'It is not clear to me who he is!'.

It is worth mentioning to state that the Tadlīs of the author (A person reports from his shaikh whom he met, what he did not hear from him, or from a contemporary of his, whom he did not meet, in such a way as to create the impression that he heard the hadith in person) makes it difficult for us to know the narrator. He sometimes mentioned the name of the narrator as his grandfather or great grandfather or the nickname of one of them. He followed this method with his Sheikhs all the way to the narrators other than the Prophet's companion. It is possible to find more than one narrator at the same class of narrators who have the same name.

Sometimes, the author doesn't mention the full name of the narrator in one place then he mentions the full name in another.

- The mention of the narrator's name in case it was repeated along with the mention of the strongest opinion of Jarḥ and Ta'dīl.

2. The biography of the great scholars other than the narrators mentioned in the chains of narration right after the first time of mentioning them along with their virtues and merits.
3. The grading of the Ḥadīths which the author mentioned based on the rules of the classification of Ḥadīth (Muṣṭalaḥ al-Ḥadīth) as follows: Ṣaḥīḥ(authentic), Ḥassan (good), Ḍa'īf (weak), and Mawḍū' (fabricated). But if I couldn't find a biography or a Jarḥ and Ta'dīl of a specific narrator in the chain of narrators, I will not give a verdict on the chain of narration, because he may be a liar or discarded (matrūk). In this case, I will say: 'No biography of this person could be found' or 'I couldn't find a Jarḥ or Ta'dīl about him'.

It is worth mentioning to state that the verdict of an authentic or unauthentic 'Isnād does't mean that the Ḥadīth is authentic or weak. We considered some of the authentic Ḥadīths weak due to the author's weak chain of narration. We also referred to other authentic chains of narration of the same Ḥadīth, which were not mentioned by the author. We mostly write about these details in the section of the authentication of Ḥadīth (Takhrīj al-Ḥadīth).

The reader should pay attention to this fact and never feel confused, especially the verdicts on authentic chains of narration of the 'Isrā'īlīāt.

4. The Mu'alaq Ḥadīths which have three narrators or more were treated like the other Ḥadīths which have chains of narration but they didn't have numbering like the Ḥadīths which had 'Isnād.

**Finally**: we have specified a large volume for the great scholars who had biographies written about them in the book based on an alphabetical order.

**Four**: the dimension of Jurisprudence.

Fiqh rulings will usually be attributed to the scholars along with a brief investigation of the ruling. The difference of opinion will also be mentioned.

**Fifth**: the language.

Referring the Qirā'āt, especially the Shādhah ones to the sources of Qirā'āt books. If they couldn't be found, they will be quoted from the books of Tafsīr which compile the Qirā'āt.

The authentication of lines of poetry and attributing them to the original speakers along with spotting the light on the difference between the author's chains of narration and the chains of narration of others.

The explanation of strange words.

A brief introduction of the places, tribes, and countries.

The demystification of confusing names of famous people and ambiguous vocabulary.

**The second point: the methodology of formatting and revision:**

The supervisory committee on the mission of compiling and arranging this book via receiving 21 dissertations of postgraduate studies in the 'Umm al-Qurā University scrutinized the book and agreed upon a general methodology which should be applied to all the dissertations that go in line with the academic methodology in universities. This aims for the preservation of the effort exerted by the researchers who cooperated for this great work to come to fruition as well as the comfort of the reader who will not have to read repeated biographies and introductions which were presented by every researcher separately in addition to the stipulation of technical rules to come up with the book as a new, scrutinized release. The committee appointed the Publishing House of Falāḥ for Scientific Research and Scrutiny of Islamic Legacy in the city of Fayūm in Egypt to undertake this mission scholarly and technically according to the aforementioned methodology. The publishing house has compiled the book of Albasīṭ by Alwāḥidiyy which was made of 15 dissertations in the Imam Mohammad Ibn Saud Islamic University (IMSIU).

We followed the following methodology for formatting and revision:

- The unification of authentication and grading of 'Isnād based on the methodology of scrutiny.
- The removal of repeated biographies and the mention of the biography only in the first time the name of the person is mentioned. If the name is repeated, the name and the level of trustworthiness will only be mentioned (Jarḥ and Ta'dīl). In addition to the correction of some names in the chains of narration, especially that Atha'labiyy falls into Tadlīs and mentions some names of the narrators ambiguously. All these names were revised as much as possible by the Grace of Allah.

- The numbering of Ḥadīths and the narrations (’Āthār) which are coupled with ’Isnād in the whole book.
- The unification of sources and references which are used for the scrutiny of the book. They are mentioned at the end of the book along with the indexes.
- The symbols of manuscripts are mostly unified in the book as it wasn’t easy to generalize the symbols due to the different choices of the original copy by the researchers in addition to some of the technical issues. But we showed the symbols of every scrutinizer when we mentioned the handwritten copies.
- The main points of technical aspects:

Copying all the verses of the Qur’ān according to the calligraphy of the Muṣḥaf.

The distinct numbering of the verses on the righthand side of the page in addition to writing the name of the Sūrah on the top part of odd pages and the number of the part of the Qur’ān on the top part of the even pages.

The interpreted verses are distinguished with a reddish color and the Marfū‘ spoken Ḥadīths are placed between brackets (( ))

Some of the subtitles are distinguished with dark black color.

The footnotes:

The grading of the Ḥadīth and authentication of the ’Isnād are written in red.

The well-known figures who have biographies and the explained words are written in dark black.

There are four indexes:

1. The index of quarters (Al’arbā‘).
2. The Qirā’āt al-Mutawātirah other than Ḥafṣ.
3. The Qirā’āt Shādhah.
4. The spoken Ḥadīths (Qawlīah).
5. The behavior-based Ḥadīth (Alfi‘līah).

6. The ’Āthār (Narrations which are attributed to the Prophet (PBUH), the Prophet’s companions, and their followers, etc.)
7. The narrators in the chain of narration.
8. The well-known figures who have biographies other than the narrators in the ’Isnād.
9. The index of the Sheikhs of Athaʿlabiyy.
10. The religious sects and religions.
11. Poetry.
12. The linguistically explained words.
13. The topics of the Glorious Qur’ān (this is derived from the book, the Guide of Topics of the Verses of the Glorious Qur’ān)
14. The index of sources and references.
15. The index of the organized order in the book by highlighting the beginning of Sūrahs, parts, and quarters.

**The second edition:**

All of what was mentioned is related to the first edition. This is the second edition which has the same methodology but we compared the following dissertations again: (1,3,7,8,9,14) and we added new copies to this group which weren’t available in the first edition. The comments on them and the reformatting of them are present, too. But we haven’t done anything with the rest of the dissertations other than the correction of some few parts.

The second topic.

The description of the manuscripts:

The researchers scrutinized the first edition of the book based on ten handwritten copies which had no complete copy at all. The copies are as follows:

**The first copy: The Maḥmūdīah copy:**

It has copies in:

A- the Center for Scientific Research and Revival of Islamic Heritage in 'Umm Alqurā Universitiy (in Makkah) under the number: (99 interpretation).

B- Imām Mohammad Ibn Saud Islamic University (in Rīāḍ) under the number: (333) or (898 f).

C- The Islamic University of Madīnah under the number: (643 f).

D- The King Fayṣal Center of Islamic research and Studies under the number: (526 f). This copy has most of the Tafsīr of Disclosure and Explanation. It has thirteen parts; nine are available and the rest are lost. The copy begins from the first part to the fourth part: from the beginning of the book to the end of the Tafsīr of Sūrat An-Nisā'. Then the sixth and seventh parts from the verse number 93 in Sūrat Al-'A'rāf to the end of Sūrat An-Naḥl. Then the tenth and eleventh parts: from the beginning of Sūrat Az-Zumar to the end of Sūrat Aṭ-Ṭūr. Then the twelfth part: from the beginning of Sūrat An-Najm to the end of Sūrat Al-Mudathir. Then the thirteenth part: from the beginning of Sūrat Alqīāmah to the end of the Qur'ān.

The copy is written in big and clear font but the first pages were affected by humidity. The brackets of the verses of the Qur'ān are written in red. The footnotes of the verses include the explanations and comments handwritten by the scribe. The scribe recorded the specific dates after he finished writing each part. This copy is recorded in the Maḥmūdīah library under the letters: (178, 179, 180, 181, 182, 183, 185, 186, 187) of the Tafsīr.

The number of lines is (19) and the dimensions are (21 × 14). The date of copying is roughly (630). The scribe finished it in the last six days of the month of Rabī' Al'ākhir of the same year. The name of the scribe: Ḥāmid ibn Muḥammad ibn Ḥāmid Alshutriyy.

- This copy has the following characteristics:

1. This copy has a chain of narration ('Isnād). The copy has, in the beginning, a connected chain of narration all the way to the author. The chain of narration is through the well-known student of the author: Abī Alḥassan Alwāḥidiyy via his own sheikh, Atha'labiyy. This fact adds value, authenticity, validity, and significance to the copy.

2. This copy is very close to the lifetime of the author. The name of the scribe and the date of copying it are added to the end of every part.
3. There is a very close attention paid to this copy as it is compared to one or several copies. It is corrected and rectified in the footnotes.
4. The intentional and unintentional changes in this copy are rare.
5. The font is clear, legible, and the vowel marks (Tashkīl) are present in this copy except for some parts which were affected by humidity.

- This copy has missing parts of the Tafsīr of Sūrat Al-Fātiḥah. A big part of the Tafsīr of it was lost and some lines are unclear due to humidity or the opaque glue which was put on some parts to renovate and pay close attention to the manuscript in the Maḥmūdīah library. The renovator of the manuscript should have put a transparent glue to be able to read the words behind it.
- This copy was relied upon by the researchers of the dissertations: (1,2,3,4 ,7,8,10,11,12,15,17,18,20,21).
- The symbols of these dissertations are respectively: (The original, the original, the letter sīn, the letter mīm, the original, the original, the letter ḥā', the original, the letter mīm, the original, the letter ḥā', the letter ḥā', the original, the letter bā').

**The second copy: the Turkish copy (Assulaymānīah):**

It is in the library of Assulaymānīah under the number (102) in the section of Dāmād "Ibrāhīm Pasha. It has a copy in four microfilms in the Islamic University of Madīnah. This is mostly the only complete copy of the Tafsīr of the Disclosure and Explanation. It has (1678) pages, (25) lines, dimensions of (21 × 11), and the words are small and legible as well as a font that is almost the same in the whole copy. It has four parts in four different volumes. Every part has an independent numbering. The date of copying it is in the year (1186) after the migration of Prophet Muḥammad to Madīnah.

The scribe's name is: 'Ibrāhīm ibn Muḥammad ibn Aḥmad, who is known as 'arbajiyy Pasha and in some parts, he is known as 'Umayr Bijiyy (may Allah grant him mercy). He finished copying it on Saturday, the 15th of the Month of Allah, al-Muḥaram, in the year 1186. It is copied in a very late time.

There are corrections and rectifications in some footnotes of some pages and the following text of a stamp on one of the pages was found: "… stood … Alḥāj Muṣṭafā Aghā, the son of Alḥāj Ḥusayn Aghā (may Allah grant him mercy) … and Allah knows best. May Allah send mercy and peace on our Prophet, Muḥammad and his family and companions."

It is clear that this copy was written by different scribes in different times to be completed. The unique characteristic of this copy that it is mostly the only complete copy. Therefore, this copy of the book was divided by the subcommittee of the section of the Qur'ān and Sunnah.

This copy has intentional and unintentional changes but it is still an important copy which is complete, it has nothing missing from it, and it has no white spots or removal of words.

- The researchers of the following dissertations relied on this copy: (1,2,3,4,5,7,8,9,10,11,12, 14, 15,17,18,20, 21).
- The symbols of these dissertations are respectively: (the letter tā', 'alif, the original, the letter tā', the letter tā', the letter tā', the letter kāf, the original, the original, the letter jīm, the original, the letter mīm, the letter 'alif, the original, the original, the letter sīn, and the letter jīm).

### The third copy:

This copy has no evidence of its source. It is close to the photocopy from the library of 'Aṣfahān.

- There is no date of the time in which it was copied but it may have been written in a time closer to the lifetime of the author.
- It begins from Sūrat Al-'Aḥzāb in the middle of the first paper. There are seven lines of the Tafsīr of Sūrat As-Sajdah before that. It ends with the verse: "Indeed, We have adorned the lowest heaven with the stars for decoration" {Aṣ-Ṣāfāt: 6}.
- The number of papers is (58). Every paper has two pages. It begins with the number (363) and ends with the number (478).
- There are (23) lines in every page, which is relatively a small number of pages. Therefore, this copy has more distance between lines, a greater number of pages, and more clarity.

- The copy was written with a big font but the words are mostly without dots. There are many words missing. There is removal of words, intentional changes, and ambiguity of some words.
- The researcher of the dissertation number (14) is the only one who relied on this copy as a foundation for his dissertation. No one else relied on it because of the results of the scrutiny of the copy.

### The fourth copy: the copy of Garret Yahūdā:

It is in the collection of Garret Yahūdā in the library of Princeton University in America under the number (800).

The first part of it is photocopied on a microfilm in King Fahd National Library in Rīāḍ under the same number (800).

It has (277) papers (recto and verso), (17) lines, and dimensions of (17×11). The words are clear and in Arabic. The date of the copy is the 6th or 7th century. The 8th part has (186) recto and verso (lawḥah), (11) lines, and dimensions of (16×10). The words are clear and in Arabic. It is without white spots and signs of removed words. It was copied in the month of Jumādā Al'ākhirah in the year (600). The name of the scribe is: Muḥammad ibn Yaḥīā ibn Muḥammad ibn 'Ubayd Allah Albaghdādiyy. This copy has the following characteristics:

1. It has no white spots and signs of removed words.
2. The letters and the vowel marks are clear.
3. Rare intentional and unintentional changes.
4. This copy was scrutinized, grammatically corrected, compared to other copies, and rectified. Therefore, every chunk had a dotted circle which alludes to the comparison.
5. One of the main unique characteristics of this copy is the accuracy of the names of narrators and well-known figures, especially the narrators of the 'Isnād.

- This copy has the following shortcomings:

1. There are missing parts in the author's introduction. The introduction begins with the author's sources. Everything before this part is missing.

2. The removal of the word 'qāl' (said) when the author mentions many quotes consecutively. The name is only mentioned then the quote is mentioned after that. This scribe has done a disservice to this valued manuscript by making this mistake.
3. Some of the papers were not ordered properly and some of the pages were mixed in this manuscript.
4. He didn't write 'Allah, the Almighty said:' before the interpreted verse. He removed this sentence along with other sentences like it which mixed the interpretation of different verses and led to clear confusion.

- The researchers of the following dissertations relied on this copy: (1, 21)
- The symbols of these dissertations are respectively: (the letter jīm, and the original).

### The fifth copy: the copy of Chester Beatty:

This copy is from Chester Beatty library in Dublin, Northern Ireland. Its number over there is (3876, 3903). It includes the first volume of the Tafsīr which has Sūrat Al-Fātiḥah and Sūrat Al-Baqarah. It has (349) pages.

The date of the copy is in the year (699). The scribe is unknown. The number of lines is (21). The dimensions are (14×24). The calligraphy of the copy is good. The footnotes have many corrections.

This part is photocopied on a microfilm in the Institute of Scientific Research of 'Umm Alqurā University under the number (328) of the Tafsīr and Qur'ānic sciences.

The words in this copy are clear. It is not missing any words or parts and it has no white spots but it has many intentional and unintentional changes.

- The researchers of the following dissertations relied on this copy: (1,2,15).
- The symbols of these dissertations are respectively: (the letter shīn, the letter shīn, and the letter jīm).

### The sixth copy:

The copy is in the Egyptian National Library and Archives under the number (797) of the Tafsīr. There is a photocopy on a microfilm number (1147) of Tafsīr in the Center for Scientific Research and Revival of Islamic

Heritage of 'Umm Alqurā University. It has the whole part which is intended to be scrutinized:

The calligraphy is regular Naskh. The papers are (211). It is from the beginning of Sūrat Al-Shu'arā' to the Tafsīr of the verse: "They are the ones who persisted in disbelief and hindered you from the Sacred Mosque" {Al-Fatḥ: 25}. The number of lines is (31). The dimensions are (11/25) cm. The date of the copy and the name of the scribe are unknown. The words in this copy are illegible in many places. It includes grading of Ḥadīth and the terminology of the science of Ḥadīth are abridged like the Maḥmūdīah copy. It mostly doesn't have any missing parts.

- The researcher of the following dissertation is the only one who relied on this copy: (15). The symbol of this copy is (the letter bā').

**The seventh copy: The Moroccan copy (Almaghribīah)**

This copy is in the National Library of the Kingdom of Morocco in Rabāṭ. It has a photocopy in the Islamic University of Madīnah under the number (3043) of Tafsīr. It has (295) recto and verso. Each recto and verso contain two pages. Every page has about (22) lines. Every line has more than (12) words.

The scribe of this copy is: Muḥammad ibn Alḥassan ibn Muḥammad ibn 'Aliyy ibn 'Abdullah ibn Sahlawīah (may Allah grant him mercy). He finished copying it After the end of the month of Rabī' Al'awal in the year 430 after three years and three months of the author's death. It is a valuable copy due to its closeness to the lifetime of the author. It is clear and large handwritten font. The verses of the Qur'ān and many names of well-known figures have vowel marks. The copy is accurate and reviewed well.

- The researchers of the following dissertations relied on this copy: (4, and 5).
- The symbols of the dissertations are: (The original).

**The eighth copy: the French copy:**

The source of this copy is the French National Library, Paris. Its number is (595).

This copy has a part of Tafsīr which includes the Tafsīr of Sūrat Al-Fātiḥah and Sūrat Al-Baqarah to the verse number (277). The papers of this part are

(328). The lines are (21). The dimensions are (15×23). The font is good and clear but some of the dots are erased. The date of the copy is the 8th century.

This part is photocopied in the Islamic University of Madīnah in the section of manuscripts. The microfilm number is (8998).

There are no missing parts and white spots. But there is a lot of intentional and unintentional changes.

- The researcher of the dissertation number (1) was the only one who relied on this copy. The symbol of this copy is (the letter fā').

**The ninth copy: Al-Azhar Library:**

This copy is from Al-Azhar Library under the number (136) of interpretation. It is divided into four volumes and it ends in the middle of Sūrat Al-Furqān. The number of pages of the first part is (297), the second part is (190), the third part is (1349), the fourth part is (231). The area of it is 22 cm. The calligraphy is good and clear Naskh but the copy has holes and effects of humidity.

The second part begins with the verse: "It has been made permissible for you to be intimate with your wives during the nights preceding the fast" {Al-Baqarah: 187} to the end of the Sūrah. It is in Al-Azhar Library under the number ([313] 5561).

It has a photocopy in the Center for Scientific Research and Revival of Islamic Heritage in 'Umm Alqurā Universitiy under the number (1179) in the interpretation section.

The calligraphy is clear Naskh. It is written with an old regular pen. There are marks, signs of burnt parts, and holes. The footnote has corrections and comments. It seems that it was revised and corrected based on the Maḥmūdīah copy.

The name of the scribe is Muḥammad ibn Yūsuf ibn 'īsā Al'ashmūniyy.

The date of the copy is on Thursday, the tenth of the month of Ṣafar in the year (740).

The number of papers is (177) recto and verso which is equal to (354) pages.

The number of lines is (21) and the dimensions are (17×25).

- The researchers of the following dissertations relied on this copy: (2, 9, 10).
- The symbols of these dissertations are (the letter zāy).

**The tenth copy: The copy of the Prophet's Mosque:**

It is in the Prophet's Mosque Library in the section of manuscripts. It is divided into five parts:

The first part begins from the beginning of the book all the way to the end of the interpretation of Sūrat Al-Baqarah. The number of this part is (36/212) and the number of papers is (146).

The second part: It includes the Tafsīr of Sūrat 'Āl 'imrān. The number of this part is (37/212) and the number of papers is (170).

The third part includes the Tafsīr of Sūrat An-Nisā', Al-Mā'idah, and Al-'An'ām. The number of this part is (38/212) and the number of papers is (282).

The fourth part begins from the Tafsīr of Sūrat Al-'A'rāf all the way to the end of the Tafsīr of Sūrat An-Naḥl. The number of this part is (39/212) and the number of papers is (168).

The fifth part begins with the beginning of the Tafsīr of Sūrat Al-'isrā' all the way to the end of Sūrat Ash-Shu'arā'. The number of this part is (40/212) and the number of papers is (260).

The date of the copy and the name of the scribe are unknown.

The font is very small and words are so close that some of them are mixed. This copy also isn't free of intentional and unintentional changes.

- The researchers of the following dissertations relied on this copy: (1, 2, 3, 7, 8, 9, 10, 11, 12).
- The symbols of the dissertations are respectively: (the letter nūn, the letter ḥā', the letter nūn, the letter nūn, the letter nūn, the letter mīm, the letter bā', the letter bā', and the letter ḥā')

**The handwritten copy which is added to this edition:**

**Al-Fātiḥ Library: from the beginning of Sūrat Al-ʾAnbīāʾ all the way to Sūrat Al-ʾAḥzāb:**

This copy is in Al-Fātiḥ Libarary under the number (398), which is the fifth volume of this copy.

The number of papers of this volume is (259) recto and verso. Every recto and verso has two pages and every page has about (25) lines. Every line has roughly more than ten words.

The scribe is unknown because the final pages are missing of this volume.

**Al-Fātiḥ Library: from the beginning of Sūrat Al-Wāqiʿah all the way to the end of the book**

This copy is in Al-Fātiḥ Libarary under the number (399) and it is written with a different font from the previous volume.

The number of papers of the volume is (164) recto and verso. Every recto and verso has two pages, every page has about (21) lines, and every line has roughly more than (13) words.

The scribe of this copy is Shuʿayb ibn ʿAbd As-Salām Aljuzūlī Almaghribiyy in the year (728), The calligraphy is regular and it is influenced by the Moroccan calligraphy.

**The Shahīd ʿAliyy Library: from Al-Baqarah (256) all the way to ʾĀl ʿimrān (101)**

This copy is the Shahīd ʿAliyy Library under the number (155). It is in the second volume of this copy.

The number of papers of this volume is (142) recto and verso. Every recto and verso has two pages, every page has about (20) lines, and every line has roughly more than ten words.

The scribe is unknown and the symbol of the copy is (the letter ʿayn).

**The Shahīd ʿAliyy Library: from Sūrat Sabaʾ all the way to the end of the book**

This copy is in the library under the number (156) and it is different from the previous one. The number of papers of this volume is (200) recto and

verso. Every recto and verso has two pages, every page has about (30) lines, and every line has roughly more than (18) words.

The scribe of this copy is Aḥmad ibn Maḥmūd… ibn Khālid Alḥājī Assuqrunbāṭiyy in the year (593). The symbol of this copy is the letter (ʿayn).

**The Central Library of Istanbul University: from Sūrat Al-Fatḥ to Sūrat At-Taghābun**

This copy is in the Central Library of Istanbul University under the number (1811).

The papers of the volume are (88) recto and verso. Every recto and verso has two pages. Every page has about (23) lines, and every line has roughly more than 12 words.

The scribe is unknown because the last paper is missing.

**The Kharbūt Kibrary: from the Sūrat Al-ʾAnʿām to Sūrat Al-Kahf**

This copy is in Kharbūt Library under the number (158). The number of papers of the volume is (236) recto and verso. Every recto and verso has two pages, every page has about (27) lines, and every line has roughly 14 words.

The scribe is unknown because the final paper is missing.

**Yozgat Libarary: from the beginning to Sūrat An-Nisāʾ (177)**

This copy is in Yozgat Libarary under the number (94/ 967). The number of papers in the volume is (318) recto and verso. Every recto and verso has two pages, every page has about (30) lines, and every line has more than (16) words.

The date of the copy is the year (1001).

The symbol of it is (the letter yāʾ).

**Yozgat Libarary: from Sūrat ʾĀl ʿimrān (And hasten towards forgiveness) to Sūrat At-Tawbah (Do you prefer the life of this world over the Hereafter?)**

This copy is in Yozgat Libarary under the number (94/ 893). The number of papers of the volume is (300) recto and verso. Every recto and verso has two pages, every page has about (27) lines, and every line roughly has more than (12) words. The date of the copy and the name of the scribe are unknown.

The symbol of it is (the letter yāʾ).

### Walī Adīn Afandī Library: from the beginning to the end of Sūrat Al-Mā'idah

This copy is in Walī Adīn Afandī Library under the number (4109). The number of papers in the volume is (490) recto and verso. Every recto and verso has two pages, every page has about (25) lines, and every line roughly has more than ten words. The date of the copy and the scribe's name are unknown.

The symbol of it is (the letter wāw).

The division of the dissertations according to the order of the Muṣḥaf in the first edition:

1. From Sūrat Al-Fātiḥah to Al-Baqarah (1-176).
2. From Al-Baqarah (177) to the end of the Sūrah.
3. From 'Āl 'imrān.
4. From An-Nisā' to the end of Al-Mā'idah.
5. Al-'An'ām.
6. From Al-'A'rāf to Al-'Anfāl.
7. From the beginning of At-Tawbah to Yūnus.
8. From Hūd to Ar-Ra'd.
9. From "Ibrāhīm to Al-'isrā'.
10. From Al-Kahf to Maryam.
11. From Taha to the end of Al-Ḥaj.
12. From Al-Mū'minūn to Ash-Shu'arā'.
13. From An-Naml to As-Sajdah.
14. From the beginning of Al-'Aḥzāb to Yasīn.
15. From Aṣ-Ṣāfāt to Ghāfir.
16. From Fuṣilat to Al-Fatḥ.
17. From Al-Ḥujurāt to Ar-Raḥmān.
18. From Al-Wāqi'ah to Al-Jumu'ah.
19. From Al-Munāfiqūn to Al-Muzammil.
20. From Al-Mudathir to Al-Fajr.

21. From Al-Balad to An-Nās.

We repeated the comparison of the dissertations (1, 3, 7, 8, 9, 14) and we added the new copies which weren't present in the first edition to this group. We also used some of the first copies which were used in some parts in addition to the comments and reformatting.